705

Japan Mission
1900 – 1909
Vol. V

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Rev. H. L. Curtis 1.

Kyoto, Japan,
March 21, 1900.

Dear Dr. Barton:—

Will you pardon a hastily written and very informal letter? I am trying to get the Mission News off on this mail and have left but a few minutes for a letter. May I trouble you to ask the Treasurer to place fifteen dollars ($15.00) to my credit on Mission News account, for 100 copies per issue for Vol III. I shall be turning the paper over to other hands soon and would like to have all accounts for current year settled if possible.

It seems to me that the

present number is of unusual interest in the direction of encouraging reports. — I shall edit one more number before leaving for America, and am planning to make Women's Work the special feature. — Some good material is coming in.

We have engaged passage for San Francisco on the Hongkong Maru, leaving Kobe, May 16th, (Yokohama, 19th) Mrs. Curtis continues about the same as during the last six months, but is much stronger than a year ago, and we hope that she can now make the voyage safely. In all probability, however, we shall be obliged

to remain upon the Pacific Coast for a time before she will be able to take the overland railway journey.

Can arrangements be made so that our salary could begin after getting settled in California and our travelling expenses cost be paid later when we are able to go to Mrs. Cutts' home or to my home as may then seem best?

I hope there may be time to hear from you once more before we leave but if not, shall hope to hear from you through Mr. Frear. Our address will be in his care for the present. We shall probably stop in Berkeley, near San Francisco.

The work is very encouraging here in Kyoto just now and it is hard to leave it, but we know it is best that we should take our furlough now.

We are hoping that my uncle Rev. W. W. Curtis will be here before we leave and can take up my work in Kyoto during our absence from the field.

We have greatly enjoyed Dr. F. E. Clark's visit to Japan.

Very truly Yours,

W. L. Curtis.

+ Rev. H. L. Curtis 2.

JUN 25 1900.
JUN 25 1900

Clinton, Rock Co. Wisconsin
June 21st 1900.

Rev. J. L. Barton, D.D.,
Boston, Mass.,

Dear Dr. Barton:

Your letter of the 8th inst., was forwarded to me here by Mr. Frear. Thank you for the cordial words of welcome to the home land. It is good indeed to be here again, to meet with relatives and renew old acquaintences after the ten year's absence.

As you have doubtless heard we arrived in San Francisco, June 5th after a safe, comfortable voyage. After a week's rest at the home of Mrs Lewis's Uncle in Berkeley, we thought

that it was best to try to come on to her home here in Clinton. The overland journey was made safely and fairly comfortably, and we feel that we have great reason for thankfulness that Mrs. Curtis has endured the journey so well. She is not overtired and is resting quietly with friends for a few days here in the village, before being moved to the old home, four miles distant.

We arrived here on the 16th of June, and I suppose the allowance of $75.00 per month of which you speak will begin ~~from~~ that date.

If I could have gone out at once, I should like to have had my travelling expenses cover the trip

to my own home in Raleigh North Carolina. I shall want to go as soon as I can for my mother is in very poor health and anxious to see me of course, but as I cannot go at once it seems best to call this the end of our journey, and I will try to arrange for the expense of my trip home as soon as I can.

It seemed absolutely necessary for Mrs. Lewis' convenience and comfort on the overland journey to take the "state-room" in the Pullman car, for greater quiet and privacy.

If we, with Miss Benedict, had been able to take one section in the Sleeper the expense would have been but $28.00 We paid $53.00 for the

"state-room"; but are willing to pay the additional expense of $25.00 ourselves. I enclose a statement of traveling expenses herewith.

I also enclose a draft for $10.00 from the Kyoto Missionaries for the "Micronesian Navy" which I had intended to mail to you before leaving Japan, but was too busy to write.

Miss Benedict is with us here. Our address for this summer will be Clinton, Wisconsin.

A number of requests have come to me to speak on Japan in churches in this region. I shall be glad to do this as far as I am able.—

Very truly yours

W. L. Curtis.

Rev. H. L. Curtis 4.

SEP 3 1900
SEP 7 1900

216.00 Delavan Lake
Delavan, Wis.,
September 1st 1908.

Rev. J. L. Barton D.D.,
Boston, Mass.,

Dear Dr. Barton,—

I greatly enjoyed my visit with you at "the Rooms" and the privilege of meeting so many of the members of the Prudential Committee.

On my return to Wisconsin, I found Mrs. Curtis much improved from the outdoor life in camp at this beautiful resort, whose quiet restfulness and beauty of forest and lake we are still enjoying. We shall remain here

some two weeks longer and then return to Clinton.

On coming here I found awaiting me a letter from one of our fellow-passengers on the Hong Kong Maru, with the enclosed check for two-hundred and sixteen dollars ($216.00) for the support of twelve orphans for one year in the Okayama Orphanage.

This gift was not in response to any appeal for the Asylum but a voluntary offering from one who was indirectly but, we believe, providentially interested in the work.

One Sunday afternoon Mrs. Curtis had been telling one of the lady passengers something about Mr. Ishii's work for the orphans in Japan, and later I found this lady (Miss Henry of Detroit) showing a picture of the orphans to a group of passengers and telling them something of what Mrs. Curtis had been telling her. I joined the group and added a few words about the Orphanage remarking incidentally that the cost of supporting a child there was but 3.00 yen or $1.50 gold per month.

Mr. Ozanard, the gentleman above referred to,

exclaimed in surprise at the low cost, and said at once that he would support twelve children there for a year. He stopped off at Honolulu and I did not meet him again, but he asked one to call at his office in San Francisco for the check. As I left San Francisco before his arrival, I left my address at his office, and now the check has come. I found upon inquiring in San Francisco, that he was a very wealthy man, but one who did not often respond to direct appeals, so this gift seems all the more remarkable.

Will you kindly hand the check to Mr. Wiggin

and ask him to send it to Mr. Pettee through Dr. Learned, and credit it to Henry T. Oxnard,
San Francisco, Cal.,
for support of orphans in Okayama Orphanage

Our own hearts have been touched with the appeal for the orphans in India and we would like to support one there two, so, will you also ask Mr. Wiggin to send twenty dollars ($20.00) to India for that purpose and charge the same to our allowance account.
And one more request,—

A friend has given
Mrs. Curtis five dollars
and seventy-six cents
$5.76, for her personal
work in Kyoto,—
Will you please
ask Mr. Wiggin to
take this sum also
from our allowance
account and trans-
fer it to our personal
account with Dr.
Learned in Kyoto,
giving credit for
the sum ($5.76) to
Miss Alice Outhank
Washington, D. C.
for work of Mrs. W. E. Curtis
Kyoto, Japan.

I suppose I ought
to send these items
directly to Mr Wiggin
and not to trouble

you with them,—
I will try to be
more considerate
of your time and
patience hereafter
if you will pardon
me this time.
Mrs. Curtis joins
with me in kindest
regards.
Very truly yours
N. L. Curtis.

216. Spec. Dona
5.76 " "
20. Abbott Dind.

Rev. H. L. Curtis 5.

SEP 27 1900

SEP 27 1900

Clinton, Wisconsin
September 24,

Rev. J. L. Barton, D.D.,
Congregational House,
Boston, Mass.,

Dear Dr Barton:

I have been attending the State Convention of the Congregational Churches of Wisconsin during the past week, where I had the opportunity to speak to the pastors and delegates of the work in Japan and as a result I have received invitations to visit some twenty five or thirty places in different parts of the state and tell

Letter d. 5 N. 1895

your work.
In some places
I have appoint-
ments for morning
afternoon and even-
ing for the Sabbath
with several week
day meetings in
the same locality.
With your approval
I shall give my
time largely to this
work from now
until Christmas.
The winter months
I should like to
spend in Oberlin
for some special
lines of study.
In the spring I
may return to
continue speaking
among the Wisconsin
Churches or may

visit Nebraska for the same work if the call comes.

I have already conferred with Dr. Hitchcock in reference to the Nebraska work, but since seeing him the invitations from the churches in this state have been so many that it does not seem wise to go farther west before spring.

I have several appointments between now and the time of the Annual Meeting but I will try to prepare an address for that occasion

along lines that you suggested viz. work among the Student Class, and the need of a trained Ministry. You will be glad to know that Mrs. Curtis began walking about a week ago and continues to gain strength daily. She speaks next Sunday at a Sunday school Rally in Clinton and on the 1st of October we go to Decatur where she is to address a Young Ladies' Missionary Society in the evening. I hope that before long we shall be able to go together a good deal in visiting the Churches.

Mrs. Curtis joins with me in kindest regards,

Very truly Yours,

W. L. Curtis,

MAR 2 1901
MAR 6 1901

46. Mission St.
Oberlin, Ohio, Feb. 28, 1901.

Rev. James L. Barton, D.D.,
Boston, Mass.,

Dear Dr. Barton:

After the meeting of the Board at St. Louis, I returned to Wisconsin and spent most of the time for the next two months in speaking on the work in Japan among the churches in Southern Wisconsin and Northern Illinois. Mrs. Curtis, constantly gaining in health and strength, accompanied me on many of these trips and occasionally went alone to make an address. She spoke nearly as many times as I did during those months

and greatly enjoyed these opportunities for active service after the long years of enforced idleness.

We came to Oberlin at the beginning of the year and have greatly enjoyed the special privileges that Church and College life afford in this place. During these last two months Mrs. Lewis' strength has been thoroughly tested, since she has been doing the housework for our family of five, (three others who are studying here are living with us) and in addition has found time and strength to attend meetings and lectures and do some speaking.

We are now planning to go South to make a longer visit at my home in Raleigh, with the thought of returning to Wisconsin for the summer months,

preparatory to our return to Japan in the fall.

We both feel that since Mrs. Curtis is so fully restored to health we ought not to prolong the time of our furlough beyond the usual time.

We should like to sail by the Coptic Oct. 15th, or by the America Maru Oct. 23rd, but we realize that these date are rather late in the season and if you prefer, we shall be ready to go at any time in September.

As soon as the time for our return is decided we should like to know of the probable date that we may make definite plans for the Spring and summer months.

Very truly Yours

W. L. Curtis,

Rec'd AUG 1- 1901
Ans'd AUG 1- 1901

Delaware Lake 7.
Spring Lawn
July 26, 1901.

Rev. C. H. Daniels, D.D.,
14 Beacon St.,
Boston, Mass.,

Dear Dr. Daniels:

In reply to your favor of the 18th I would say that we wrote Dr. Barton last Spring of our desire to return to Japan this coming fall, as we felt that Mrs. Curtis was fully restored to health.

Dr. Barton, in replying suggested that Mrs. Curtis' strength be further tested through the summer and that in September she take the customary

medical examination and forward the physicians certificate to him, when he would bring the question of return, refit &c before the Committee for action. Mrs. Leurtis' health has continued good and just now we are both enjoying the rest + recreation of camp life at this beautiful lake. We will leave to your judgement the question as to when and by whom the medical examination shall be made.—

On account of the summer heat we have thought it best to postpone our visit to our parents in the South until the early fall. For this and other reasons it may not be possible for us to plan to return to Japan before November. Very truly yours

(over) W. L. Leurtis

+ Rev. H. L. Curtis 8

Raleigh N. C.,
December 2, 1901.

Rev. E. N. Daniels, D.D.,
Secretary A.B.C.F.M.
Boston, Mass.,

Dear Dr. Daniels:

In your letter notifying us of our re-appointment to work in Japan, you did not mention whether the usual "re-fit" allowance was granted by the Prudential Committee.— Dr. Barton informed me last spring that this customary allowance grant would be given in case we

should return to the Mission field, but I write to ascertain positively in regard to the matter.

If it is granted will you kindly hand the enclosed order to Mr. Swett as I feel the need of a type-writer at once in preparing some manuscript for the press.—

Mrs. Curtis and I have just returned from a two weeks trip into Western North and South Carolina and found everywhere audiences that seemed greatly interested in what we

ould tell them of the
rk in Japan.

I was very glad to
ear of Rev. Thorton Dunning's
ppointment to Japan.
Will you kindly give me
his address that I may
rite to him.

With kindest regards
Yours Sincerely
W. L. Curtis.

Raleigh
North Carolina.

Rev. W. L. Curtis, 9.

Hart, Michigan
Sept. 30, '01.

Rev. C. H. Daniels, D.D.,
Boston, Mass.,

Dear Dr. Daniels:

According to the desire expressed in your letter of July 31st, Mrs. Curtis waited until the middle of September and then went to Dr. Ernest C. Helm of Beloit Wis., for medical examination. Dr. Helm is one of the best and best known physicians in Southern Wisconsin and we trust that his certificate in

regard to Mrs. Curtis' health will be satisfactory. You will find the certificate enclosed. In view of the purpose of the examination, I suppose, his bill was but one dollar, which we are willing to pay ourselves and have done so. —

I might add that this examination was made immediately after a hard siege at the dentists lasting nearly four weeks of almost daily sittings and the dentist Dr. C. S. Bradley, of Beloit said he could testify to the remarkable nerve-strength with which Mrs. Curtis endured the severe and long continued strain.

She has gained steadily through the year and is now looking and feeling well. As far as her health is concerned we might return to Japan soon but there are other considerations that lead us to doubt whether we ought to try to sail before February. If we were to return to our summer field in Kyoto we would have been glad to have gone this fall, but as you have doubtless heard the Mission in Japan, at the annual meeting in Kobe last July, voted to ask us to go to Niigata to take the place left vacant when Mr. & Mrs. Pedley

left that station to go to Mayebashi.

We are ready to do as the Mission wishes, but if we should go in November as we had planned, we should have to move and get settled in the new home in the middle of the winter season, which, as you know is exceptionally trying in that part of the country. Mrs. Curtis does not fear the effects of the climate on the North west Coast, altho it so much more severe than in Central Japan. Her break-down in health was not due to the climate and we think she can live at Niigata, yet it hardly seems

wise to begin our work in the new field in the middle of winter.

If we can sail about the last of February we can reach Niigata before the 1st of April, and get settled in time for Spring touring.

Another reason for a little longer furlough, is that we have been so situated that we could not before this time make the visit to my parents in North Carolina. I saw them but a few weeks soon after arriving in this country now more than a year ago. Mrs. Curtis has not seen them yet and we are

now on our way to visit them, making a few brief visits here in Michigan and in New York State on our way. We shall reach Raleigh, N.C., about the 18th of October, and would like to stay there until Christmas time. My Mother's health is such that in all probability this will be our last visit with her and so we want to be with her as long as possible, if we are not to return to Japan this fall.

Our plan, if it meets your approval, is to return to Wisconsin about New Year's time, where we have ventured

to make a few more provisional appointments for speaking on Japan, and then to prepare for sailing about the last of February.

These plans are, of course, all subject to such changes as you or the Prudential Committee may wish to suggest. — On and after the 18th of October you may address us at Raleigh, N.C., if you should wish to write before that time we will be at Traverse City, Michigan October 7-10, and at Lockport, N.Y., October 12-15, at 217 West Ave.,

Very Sincerely Yours

W. L. Curtis,

BELOIT, WIS., Sept 16

To whom it may concern.

This is to certify that I have this day examined Mrs W. L. Curtis and I find her in sound health in every way.

Yours Truly.

Ernest C. Helm MD.

Graduate Northwestern University Medical school - 1879
& licensed to practice in Illinois & Wisconsin -

Rev. H. L. Curtis, 10

JAN 24 1902

MAR 3 1902

Clinton, Rock Co., Wis.
January 20, 1902.

Rev. J. L. Barton, D.D.,
Secretary A.B.C.F.M.,
Boston, Mass.,

Dear Dr. Barton:

I only learned the other day through Mr. Swett that you had returned from India. We are glad to know of your safe arrival home, and glad, too, of the help and encouragement your

visit has given to the missionaries in India, for of this we know by experience from your visit to Japan. We have not heard whether you were able to return by way of China and Japan this time or not.

You have doubtless learned through our correspondence with Dr. Daniels of Mrs. Beattie's full restoration to health, of our reappointment, and of our plans to return to Japan early

the spring.

We had hoped to be ready to sail by the last of February but it seems almost necessary now, that we postpone our departure for six weeks longer, or until April 15th (from San Francisco).

Mrs. Curtis has a little book just about ready for the press, which will probably be issued by Revell & Co. this spring, and she would like very much to see it through the press

before she leaves, and I have a little music book nearly ready for publication ~~that~~ I hope to get out at the same time.

You may have heard ~~that~~ Miss Benedict will not return to Japan with us but is to be married the first week in April. Those would not feel justified in waiting for this alone yet it will be an added pleasure for her and for us if we can be

at her wedding, and she would like to have me perform the ceremony.
Other minor reasons for the delay are: the fact that the steamer sailing April 15th is the Hong Kong Maru, the one that we came home by, and the one we would choose above all the others, and the fact that Dr. Holbrook is to sail at that date. Mrs. Curtis suffers so much from sea-sickness that we hope, too, for milder weather and

smoother seas in April than we would be apt to have in March. For these various reasons, but chiefly on account of work that we want to finish it seems wise to us to ask for this postponement, and we hope that there will be no serious objections to this plan on the part of the Board or the Mission.

If we sail in April I think it will be best for us to go at once to Niigata from Yokohama

instead of going to Kyoto first to pack up and move our goods. This will give us two months before Mission Meeting to get acquainted with the new field and a quiet time for study of the language. Then after Mission Meeting we can move and get settled during the summer and be ready for regular work in the fall. —

We have recently returned from a farewell visit to my

parents in Raleigh N.C., During the two months that we were in the south we together gave more than thirty addresses on the work in Japan and found that there was considerable interest in Mission work among both white and colored Churches and schools that we visited.

Mrs. Curtis is in better health than when she first went to Japan. Probably better

than ever before and we rejoice in the prospect of another term of service on the foreign field.

The good news from Japan makes us eager for the return to share in the harvest and at the same time to continue the seed-sowing.

With kindest regards from both Mrs. Curtis and myself

Very sincerely yours

W. L. Curtis.

MAR 1 1902

MAR 3 1902.

Beloit, Wis., R.F.D. No. 3. —
February 25, 1902.

Dear Dr. Barton: —

I wrote to you about a month ago concerning the date of our sailing from San Francisco, but have received no reply.

I trust, however, that there was no serious objection to the postponement of our departure until April 15th.

I have written to Mr. Frear to engage passage for us on the Hong Kong Maru, sailing on that date.

We are thinking of going by the Northern Pacific Route to the coast if the expense is not greater, so that we may make our visit to Minneapolis on the way

Miss Benedict is to be married about the 26th of March, and my Cousin E. B. Olds and Dr. Davis' daughter Genevive are to be married the 3rd of April at Elgin, Ill. — We may start west immediately after.

You have doubtless heard of the good health that Mr. Olds now enjoys and of the splendid work he is doing in his Home-Missionary field at Buffalo Center, Iowa. We are all hoping that this work may be the stepping stone to the foreign work and that we shall be able to welcome him and his wife to Japan, before many years.

I spoke in my last letter of how much we enjoyed

the many opportunities that were afforded me on our Southern trip for speaking of our work in Japan. Since our return the calls to speak still come and most of our Sundays and some week days are devoted to this work.

We especially enjoyed a Sunday with the Church at Burlington Wis., recently. I spoke both morning and evening and at Sunday School and C.E. Meeting, while Mrs. Curtis spoke to a large company of ladies in the afternoon and helped them organize a Young-ladies' Missionary Society. The people showed a great deal of interest in the Missionary cause and I trust that they will give more largely to the work of the Board

in the future.

There are one or two places in this part of the state that we still hope to visit, but cannot make many more appointments as our time must be given now to preparations for our return.

We shall need money for our traveling expenses by the 1st of April or soon after.

We must start by the 7th at the latest and may go to Minneapolis the 4th or 5th.

We are both in good health and shall be glad to get back to the work in Japan.

Very Sincerely Yours,

W. L. Curtis,

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MAR 26 1902

MAR 29 1902

Clinton, Wisconsin,

March 22, 1902.

Rev. James L. Barton, D.D.,

Secretary of the American Board,

Boston, Mass.,

Dear Dr. Barton :

I was very glad to receive your letter of recent date, and I want to thank you for your kind words in reference to our return to the work in Japan. We are glad that the Board did not object to the seemingly necessary postponement of our departure till the middle of April. That date is now rapidly approaching and we are making final preparations for the journey. Mr. Frear writes that he has secured passage for us and for Dr. Holbrook on the Hongkong Maru sailing April 15th. I have not learned whether Mr. and Mrs. Dunning have already sailed or are to go at that time.

We have recently taken a step that we trust will meet with your personal approval, and that is, the legal adoption of a little boy, thirteen months old. Ever since the Lord called our own children to Himself, we have felt that possibly He was intending that we provide a home and parental care and training to some of His little ones left orphaned and homeless. In choosing this child we feel sure that we have been Providentially led, both for own sakes and for the sake of the child himself. He is of good family, the youngest of five children. His mother died at his birth, and his father is now in a hospital in Chicago, not expected to recover from his illness. An uncle of the child, Mr. Stewart Lyon, City Editor of the Toronto Globe, takes one of the older children, and sees that the others are provided for. He requests that we keep him informed in regard to the little one that we take, so that if anything should happen to us the child should not be left a waif.

his baby boy will be a great comfort to us in our home in Japan, and especially so to Mrs. Curtis, if I am to be absent from home a good deal of the time, as will probably be the case. We feel too that having a child in the home will be a real advantage to our work, not only in the way of an object lesson in Christian home life and child training, but as a direct means of reaching the hearts and winning the confidence of Japanese parents. Mrs. Curtis found this to be true in the short experience she had while caring for Mr. Pedley's motherless child when we first went to Niigata.

You ask me for my opinion in regard to Mr. C.B. Olds' qualifications for the Japan field. Being a relative my opinion may be somewhat partial, but I can honestly say that in view of the special needs of the Japanese and of all classes, ~~but~~ especially of the educated class, it seems to me that Mr. Olds is eminently fitted for that work. Of his record as a scholar you have doubtless already heard from the testimony of his college and seminary Professors, but that which has impressed us most is the earnest spiritual life of the man. One of the members of the church at Clinton speaking of him one day said: "I never knew a man more filled with the Christ-like spirit." We have been pleased to see how greatly he is loved and respected in this whole community where his boyhood and youth were spent. Everyone speaks well of Burnell Olds. I have heard him preach but once,but that was an able,helpful,spiritual and very practical address. Those who attended his recent ordination speak very highly of his paper in which he gave a statement of his belief.

From all I hear I should judge that his health was now fully restored. His strength was certainly well tested during the time that he was in the employ of the Sunday-School and Publishing Society. For several weeks then he was holding continuous evangelistic meetings , speaking night after night, and travelling a good deal. That he felt able after this experience to take a pastorate shows

at he was much stronger than he had been for some time past. I have not seen m since last summer but shall have the pleasure of being at his wedding to rform the marriage ceremony.

I hope very much that the way will open for Mr. and Mrs. Olds to go to Japan an early date, for I am satisfied that both will prove a most welcome and a st efficient reinforcement to the missionary force.

I shall write to Mr. Wiggin soon as you suggested. We plan to leave nton the 4th of April and go to the coast via Minneapolis and the Northern ific, if we find that we can do so without additional expense.

You mentioned the doubt in regard to our Post Office address. I should have lained that we get mail sent to either address but through the Beloit address receive our mail daily by the Rural Free Delivery.

With kind regards from both Mrs. Curtis and myself,

Very Sincerely Yours,

W. L. Curtis,

Rec'd APR 21 1903
Ans'd APR 25 1903

Niigata, Japan, March 24,1903.

Rev. James L.Barton,D.D.,
Secretary A.B.C.F.M.,
Boston, Mass.,

Dear Dr. Barton:--

Nearly a year has passed since our return from furlough and,doubtless,you are beginning to wonder why you do not hear from me. I must beg your pardon for this long silence, but I have felt that there was nothing of special importance to report concerning my work.

The year has been spent chiefly in study of the language, picking-up dropped threads,and seeking to find new and better ways of access to the minds and the hearts of the people; and in studying our new field of labor, so different in many respects from that in Kyoto. In short it has been a year of preparation for work—a getting into harness again— rather than a time in which anything worthy of mention has been accomplished or attempted.

It is hardly necessary for me to say that the giving up of the work in Kyoto, in which we were so deeply interested, and the beginning of an entirely different work under such different circumstances, has been something of a trial of faith and patience, and we have sometimes wondered why the Lord permitted it, but accepting the change as His will, we have tried to adapt ourselves to the changed conditions and new surroundings, and we hope that the future will show us that there is some special work that the Lord wants us to do for Him here in Echigo.

Mr. Newell offers to divide the out-station field with me when I am ready to take up the touring work, and I hope soon to do something along this line and be of as much help as possible to the evangelists in the northern part of

the province. I made one trip through that region last fall in company with Mr. Rowland, when he visited Echigo as a member of the Mission Outlook and Evangelistic Committee. We saw much that was encouraging and had some excellent meetings at Shibata, Nakajō and Kaji. I am sure I shall enjoy making frequent visits to these places when I get a little better command of the language. The large amount of time given to English work during my first term of service was, of course, a serious handicap to the acquiring of the language, but I have refused the many calls for English teaching here, with the exception of one evening a week in Mr. Newell's English Night School, so that I might have more time to put upon the language this first year. I have done some public speaking here and with increasing opportunities for practice I hope to gain more confidence in the use of Japanese.

We have started a few special lines of work here, which, tho not directly evangelistic, are , we believe, truly helpful. Soon after our arrival last Spring I started a Sunday-afternoon Song Service at the church. The primary object of this service is the practicing of church hymns, but we always open the meeting with Scripture reading and prayer, and occasionally I have given short talks on such subjects as: "The Influence of Sacred Song", "The Origin and History of Some of our Best Hymns",The Value of Music in Worship", and "The Praise-Service". Quite a number of young-people who are not members of the church have manifested considerable interest in these meetings, and I hope to make them still more attractive and helpful.

A quartet of young men with good voices meet with me twice a week for special practice in singing, and on Saturday afternoon I have a singing-class that is quite largely attended by teachers from the city schools. In this class in addition to the theoretical work I always have them sing some of our helpful Christian hymns, with, of course, a double object in view.

Once a month we invite the teachers of English in the large Government nd city schools here, together with a few officials and others who understand nglish, to spend an evening with us socially, and to listen to, or to share in, program of English songs, readings, recitations and a short address, following which opportunity is given for the asking of questions, thereby affording hem a chance for the practical exercise of their knowledge of the English anguage, which they greatly appreciate. Such subjects are chosen for the iterary program as will prove helpful and instructive, and the evening closes ith a hymn and prayer. A mimeographed copy of the closing hymn is given to ach one that they may all join in the singing and may have the words to take ome with them. There are about twenty men and five or six ladies who attend hese gatherings, and about one third of them are Christians. We believe that his bringing of those who are not Christians to meet with the Christians in a ocial way will lead to good results.

I have a Bible class attended by several of these school teachers who are ot professing Christians, but at least three of them are becoming deeply nterested. A colporteur of the American Bible Society was here recently and old a number of Bibles to the teachers in each of the four large Government chools. The Normal School here, and the Middle School at Nagaoka, have each urchased a fine Japanese Bible for their respective libraries. The growing nterest in Christianity among the School teachers all through this region is very hopeful sign.

Mrs. Curtis has her hands full with eighteen classes a week (five of which are with the Newell children) in English, instrumental music, and sewing. Among her English classes, two are of school teachers, and one consists of a large number of young men from the Higher Middle School. She has weekly meetings here in our home with the Ō Jo Kwai, or King's Daughters, a society of twenty

r more girls, most of them being pupils from the Niigata High School for Girls. nly a few of them are Christians but this society is teaching them all to "follow on to know the Lord". Two meetings were given recently to "The Story of he Life of Christ" illustrated with the stereopticon, one of the evangelists eing invited to give the address.

Mrs. Curtis is in better health than ever before and rejoices in the streng nd opportunities given her for study and for work, after the long years of nforced idleness. The little boy that we adopted while in America ~~is now~~ wo years old and is a great joy and comfort to us both.

I had thought that I had but little to write, but now I ought to apologize or taking so much of your time with this long letter.

With kindest regards to you personally, in which Mrs. Curtis joins me,

I remain,

Yours, Very Sincerely,

W. L. Curtis.

P.S. Will you kindly remember me to Mr. Hicks whom I often met ~~as~~ when I was a student t Oberlin, and with whom my brother Ernest was quite intimate, I believe. rejoice with you that you have such a good helper in the Rooms.

Rec'd JUN 2 1903

Ans'd JUL 17 1903

Niigata, Japan: May ~~21~~ 23, 1903.

Rev. James L. Barton, D.D.,
Secretary A.B.C.F.M.,
Boston, Mass.,—

Dear Dr. Barton:— Mrs. Curtis and I have just returned from an interesting tour through the northern part of this province. Dr. Franson, Director of the Scandinavian Alliance Mission, who is spending several months in Japan in evangelistic work, spoke at Shibata and Nakajo while we were there.

The first night, at Shibata, there was a large audience that overflowed into yard and garden in front and rear of the chapel. The larger part of the audience consisted of students from the Middle School—a school in which there are three Christian teachers and about thirty students who are either Christians or earnest enquirers. Several came from the village of Kaji, (2, 1/2 miles) to attend this meeting. Kaji, by the way, is the home of a young man, Mr. Takazawa, who for many years was the only Christian in the place. He was converted while attending school in Niigata about twelve years ago, and afterwards spent two years in the Doshisha, and was a pupil of mine at both schools. In the midst of much persecution and opposition on account of his Christian principles, he has gone steadily forward doing what he could to overcome the prejudices of his own family and of the villagers, but never failing to let his light shine and to urge them to investigate for themselves the claims of the Christian religion. His own upright life and his brave earnest words have made a very favorable impression on the whole neighborhood and thus good seed has been sown that will surely bear fruit in the near future. In fact the beginning of the harvest seems to be ~~near~~ at hand, for two out of the three young men who came to a full decision to serve Christ in this meeting held in Shibata by Mr. Franson, were

rom this village of Kaji and had been especially helped by Mr. Takazawa's nfluence,—one was his own cousin.

Mr. Franson has one of the finest interpreters I have ever heard, a Mr. atsuno who for a time had charge of the Japanese Y.M.C.A. in Brooklyn,New York ity. Being in perfect sympathy with Mr. Franson's one purpose of reaching and aving souls, he is especially well adapted for this work. This was especially oticeable in the "after-meetings" where in conversation and in prayer his nterpretation was so genuine and sympathetic that it seemed as if Mr. Franson as talking face to face and heart to heart with individuals, without any other edium than the power of the Holy Spirit. I have never before heard prayer nterpreted, but Mr. Matsuno's ability to do this with wonderful spiritual ffect was not only a great help in the dealing with individual seekers, but am sure has been a great blessing to our Christians in teaching them to pray, nd in giving them examples of simple, heartfelt "talking with God". It is nteresting to learn that Mr. Matsuno went to America for study, thinking it ight be a means of promoting his desire for political advancement in Japan, ut was converted there and has since devoted himself entirely to work for hrist. He edits the Christian Herald, a Japanese magazine that is doing good, ut he and his wife are especially interested in work among the very poor of okyo, and give their chief time and strength to this.

In addition to the three young men converted in this meeting in Shibata, learned afterward that another man who had been present at the meeting came ate at night to the evangelists house saying that he had been so deeply impressed by the words to which he had listened, that, altho in the meeting he gave o sign of his interest, he afterwards found that he could not rest until he ad declared his purpose to lead a Christian life. Then the next morning several oung men came to the hotel where we were stopping, and an hour was spent in

nversation and prayer with the result that at least one more who had been an quirer for a long time came to a definite decision.

We reached Nakajo at noon and at two o'clock Mr. Franson spoke to a select dience of about forty of the most influential people of the town. Many of em have recently become interested in Christianity through the personal in-uence and faithful work of Mr.Higuchi,our evangelist at this place, who in-tes them to his home for Bible study and conversation every Saturday evening. t the close of Mr. Franson's address an opportunity for asking questions was proved in a way that showed that deep interest had been aroused.

A theater had been hired for the evening meeting, and fully four hundred eople came to listen to the gospel message. Mr. Omiya, one of our Niigata orkers, spoke first on "Why I am a Christian", and Mr. Franson, of the Scandinavian Alliance, followed. The fter-meeting was held on the stage of the theater ~~after the audience had been dismissed,~~ and surely such a scene ~~as followed~~ was never before presented on hat stage. Fully twenty young men ~~both by the raising of the hand and by arnest prayers for the forgiveness of their sins~~ expressed their desire to become followers of Christ. This ~~wonderful~~ result was not due to the addresses of the evening alone but, perhaps, chiefly to the seed-sowing of the evangelist, Higuchi, and to the faithful work done in his Bible classes. It was a great joy and a source of great encouragement to ~~Mr. Higuchi~~ him to see these members of his Bible classes giving their hearts to Christ.

Mr. Franson's special forte seems to be in bringing to a decision those who have already become somewhat interested, and in removing the doubts of those who have been hesitating. It is in this way that he has done us a special service in all of our stations here in Echigo.

After the one day in Nakajo, Mr. Franson went to Niigata for two or three days of meetings, but Mrs. Curtis and I remained in Nakajo for five days.

~~On Friday and Saturday evenings~~ I saw some of Mr. Higuchi's Bible classes, and could also judge of the good work done in these classes, from the examination of candidates for admission to the church.

On Sunday~~, May 17th,~~ I preached to an audience that filled the little chapel, baptized four converts, and administered the Lord's Supper. ~~The date is worth recording as~~ It was a red-letter day in the history of this church, for it was the first time the Communion had been observed for ~~xxxxx~~ many years, and the first time in ten years that anyone had united with the church.

~~The joy that marked~~ This communion Sunday ~~that~~ celebrated the taking on of a new lease of life ~~of~~ for this oldest church in Echigo ~~that~~ which had been so long time dormant, was clouded by the sight of a Buddhist funeral procession passing by the church, where he whose body was being borne to its final resting place had once been a loved and honored member, the "father of the church", one of the earliest Christians in the place, and for many years a most faithful witness for Christ. But some years ago he lost his faith, fell into sin, and continued in the sinful life until brought to his death-bed by a fatal disease. After the funeral we learned that when dying he had called repeatedly for the pastor of the church, and tho this request was denied him by those around him, yet at the end it is said that he repented of his sin and expressed the hope that God would have mercy on him and save him. This death-bed repentance was a comfort to those who had long been praying and hoping for his return to God, but nevertheless there were the sad facts that the closing years of his life had been worse than wasted, that he had led many astray and nearly caused the death of a once large and flourishing church, and had been one of the chief hindrances in the way of all attempts to revive it. Of forty nine members that once belonged to this church, five have died the natural death of the body, but twenty

~~have died a spiritual death,~~ a sad chapter in the history of the church, but we believe that that chapter is closed and that a new one is now opening ~~that~~ which will record the reclaiming of some that have wandered and an ingathering of many new converts thoroughly grounded in the faith as the result of Mr. and Mrs. Higuchi's work.

There are many things to indicate that their influence is felt throughout the town and in many villages round about:—

When they first came to Nakajo they two were often the only ones that went to the chapel for the Sabbath service, now the room is often full to overflowing. ~~and the average attendance for the year has been twenty-five.~~

Hitherto there has been but the one service on the Sabbath, now at the request of the people themselves two services are held.

A Sunday-school has been built up with an average attendance of sixty, and in some respects is the best Sunday-school I have seen in Japan. Good order, attentive listening, reverent kneeling at the benches during prayer, and most excellent teaching are some of the points of excellence.

In the men's Social Club of the town sake-drinking and the telling of foolish or indecent stories have been stopped through Mr. Higuchi's personal influence and his efforts to provide helpful and interesting entertainment.

Bible classes are held several nights in the week attended by over fifty earnest enquirers;

Mrs. Higuchi is doing a good work among the women and children, She is a trained Bible - Woman, a graduate of our Bible-Training School at Kobe.

A sentiment distinctly favorable to Christianity seems to prevail among the better class of citizens, ~~that~~ and is daily growing in strength.

~~Such, are some of the signs of progress in Nakajo and vicinity, all showing~~

the effiency of our workers there. We wish he had more like them. Three important centers in our field are without workers for lack of funds to provide them We shall include in our estimates for next year these vacant out-stations with the hope that in some way they may be provided for.

While in Nakajo we had ~~the pleasure,and~~ the rare privilege, of being entertained in ~~a Japanese~~ The home, not as guests ~~to be feasted and especially entertained,~~ but as members of the family, ~~sharing in their everyday life.~~ of Mr. and Mrs. Higuchi, ~~took us in with such cordial good will that every moment of our stay was a delight~~.

~~The advantage that this gave us in coming into~~ touch ~~with the people,~~ and ~~in seeing the work that centers in their home was very great.~~ It was very interesting to see how freely all classes are welcomed to that home, how many come, and because of the welcome and help received, continue to come until they are attracted into Bible classes and the study of Christian truth, and one by one become identified with the followers of Christ. There we met men of wealth and of prominent position—physicians, teachers,officials,—and there we met mechanics, farm hands and day-laborers; there we met and talked with many who would never have called on us if we had been at the hotel; and there we learned as we could have learned in no other way of the hold that our workers are getting on the people and the splendid results they are achieving,—results that do not appear in formal statistics, and things they would never have thought of mentioning themselves.

We return from this first touring experience with joy for what we have seen and with greater hope and courage for future work.

We have just received your letter of April 27th, and want to thank you for your cordial interest in us and our work.

You say that I need not hesitate about writing long letters, and as you see I have taken you at your word !

Mrs. Curtis joins with me in kindest regards,

Very Sincerely Yours,

W. L. Curtis.

P.S. I have written a fuller account of Dr. Franson's meetings in Echigo which I hope may be published in the June number of Mission News. As a result of these meetings there have been nearly sixty conversions . We have great cause for rejoicing.

Niigata will be in great need of another single lady for work among women. next fall. We are going to ask the Mission to ask the Board to send us someone in Miss Swartz' place. Action will probably not be taken until Mission-meeting but we wish that the Woman's Board might be on the lookout for such an one, so that if possible she may be sent out in the fall.

W.L.C.

15.

Rec'd AUG 10 1903

Ans'd AUG 28 1903

July 13, 1903.

Rev. James L. Barton, D.D.,

Boston, Mass.,—

Dear Dr. Barton:— I was appointed by the Mission to write a report f our Annual Meeting for the Missionary Herald. I realize that it is not ustomary to publish such reports in full, so I venture to send you the ollowing items that have been hastily written in order to catch the mail or the S.S.Siberia that leaves here to-night. I regret that I have not ime to put them into better shape.

Very Sincerely Yours,

W. L. Curtis.

(Niigata, Japan)

Niigata, May 23, 1903.

Rec'd APR 5 1904

Niigata, Japan, March 8,1904.

Ans'd APR 25 1904

Rev. James L. Barton, D.D.,-
Secretary A.B.C.F.M.,
Boston, Mass.,-

Dear Dr. Barton:- It is a long time since I have written you of our work, but except to say that it is prospering, that we are well and enjoying the work, I must leave details until another time, as I wish to write to you personally concerning Miss Brown's proposed marriage with one of our Japanese pastors, of which I believe you have been informed.

I presume that aside from the loss to the Mission of so valuable a worker as Miss Brown has proved herself to be, the thought of her marrying a Japanese may strike you unfavorably and lead you to question the wisdom of such a step.

If the matter were open for discussion there might much be said as to the general inadvisability of mixed marriages under ordinary circumstances. But as Miss Brown has fully made up her mind after a careful consideration of the subject for some years, and has informed her people of her purpose, it only remains for us to recognize the fact that the circumstances are unusual, and the conditions such as will, in all probability, work for the mutual advantage and happiness of the individuals concerned, and be a means of greatly increasing rather than diminishing their usefulness and efficiency in evangelistic work.

Knowing that you would be glad to know of some of these "mitigating circumstances" and thus be able to disarm some of the natural criticism that will doubtless arise, I venture to give some of the reasons that have led Mrs Curtis and me to sympathize quite fully and cordially with Miss Brown and Mr. Nagasaka, and to believe, with them, that the proposed marriage is of the Lord's leading, and that its consummation will meet with His approval and blessing.

Just how the majority of the Mission will feel I cannot say, as the public announcement has not yet been made. Doubtless there will be criticism and expressions of disapproval from some quarters: but I believe that many of the

members of the Mission and many of the Japanese will take a more favorable view of the matter and recognize that in personal tastes and habits and in methods and aims of work, the parties concerned are peculiarly well fitted for a happy and useful married life.

I am glad that Mr. Rowland knows Mr. Nagasaka, and can add his testimony to mine, that he is an earnest, educated, Christian gentleman: with talent and and tact as an evangelist: a man of strong faith and deeply spiritual, in short entirely unobjectionable in person and character. You would naturally infer this from the fact that he has been able to win Miss Brown's confidence and love.

Mr. Nagasaka being himself an orphan and not the oldest surviving son in his family, is free from the usual and oftentimes burdensome cares and responsibilities that fall to the lot of the oldest son as head of the family in Japan. For the same reason there will be little if any opposition on the part of his relatives to contend with.

Another favorable consideration is the fact that Mr. Nagasaka, from long and intimate association with the Missionaries, knows well and appreciates more fully that most Japanese, our American customs and habits, our mode of life, and our ways of thinking. The same is true on the other hand of Miss Brown's knowledge of Japanese life. (You know that from the first she has preferred to live in Japanese style, wear the Japanese dress, and conform as much as possible to Japanese manners and customs.) Hence there is not the danger of clashing of interests or of friction due to incompatibility of tastes, or a misunderstanding of each other, that would be likely to result from the marriage of people of different races who were unacquainted with eachother's inherited characteristics.

Mr. Nagasaka has also, through knowledge gained from reading Western literature and from personal observation in the homes of the Missionaries, a good understanding of the high place we give the wife in the home and in the heart, and appreciates, I believe, from conversations I have had with him, our

ideal of the wife as a companion and help-meet, rather than as a house-keeper or servant, as she is too often regarded in Oriental homes.

The evident leading of God's hand in all this matter is after all the strongest reason for believing that it is a wise step to take. They are both orphans with no near relatives dependent upon them: they have both for many years been associated together in Christian work, and have not only learned to know eachother thoroughly, but have gradually been led to feel that their marriage would not only result in great personal happiness, but would enable them to do more and better Christian work with their own home as a center. We, too, feel sure that they will prove mutually helpful to each other in many ways, and by supplementing or complementing eachothers abilities, find themselves better fitted for the work to which they have both devoted their lives.

Our Mission has lost quite a number of its young-lady workers through marriage, but in this case we have the comfort of knowing that Miss Brown as wife of one destined, I believe, to be a prominent leader in the Kumiai Churches will be in even closer touch with those churches than we as Missionaries can be.

Miss Brown has done valuable work for the Mission along both educational and evangelistic lines, and as a member of the Language Committee. She will be greatly missed from our Station and Mission Meetings, but we rejoice that she will be still engaged in the same kind of work and, indirectly perhaps, but just as truly, be a Missionary, tho no longer numbered with us.

I think Miss Brown realizes that living on the small salary that a Japanese pastor receives means a very different scale of living from that to which she has been accustomed: yet she is ready to make the sacrifice, and meet privation if necessary, and call it a joy for the sake of sharing in the life and work of the one she has learned to love and trust.

Personally I wish that some way might be found by which she might retain a nominal connection with our Mission, and receive some little financial help for at least a year or two, during the time that the change in mode of life will

be felt most. In view of Miss Brown's exceptional capabilities as a worker among women and children, it would be a splendid thing for our work as a whole if the Mission, through the Women's Board or through private means, could be enabled to employ her as a Special Worker along this line. Even a salary of $10.00 per month would be a very great help toward making her more comfortable in the new life and enable her to do more and better work. I make this suggestion without her knowledge or consent, but I am sure that the Mission would be very glad if some such arrangement could be made.

Miss Brown's leaving Niigata will make still more urgent our need of one, or if possible two, young ladies to take her place and that of Miss Swartz. There is some talk of holding Mission Meeting in April this year, and probably another urgent call for reinforcements will be made then.

The loss of such a man as Dr. Albrecht is a terrible blow to the Mission, but our loss is as nothing compared with what he himself and his family have lost. It looked for a time as if we were to lose Dr. Davis too, from the attack of heart disease brought on by the shock of Dr.A's fall. We are all glad to hear that he is now considered out of danger, tho he will have to take a long furlough at once, and may never be able to rejoin us. But we hope that a year or two of rest will enable him to put in one term more of the splendid service that he has rendered to Japan.

Word has just come that Mr. Uyeda, our evangelist at the Kashiwazaki outstation, has been burned out losing nearly everything. The family barely escaped. Mr. Yoneyama, our evangelist from Nagaoka, was spending the night with the Uyedas and lost the clothing he had with him and his watch. We will do what we can personally to help them, and in addition will probably have to give Mr. Uyeda at least a month's extra salary from the Evangelistic fund to help him get started again. That fund however is, I fear, not going to hold out through the year. The work must suffer if we cannot get some additional help in some way during the second half of the year.

Mr. Newell has been confined to his room for a week with bronchitis, and and is still unable to go out, so I must go to Kashiwazaki to-day to see what can be done to help the Uyeda family, and to make arrangements for the opening of a new preaching place. They were living in the kogisho.

We have had a rather hard winter here in Echigo and none of us have escaped entirely from having severe colds and bronchial troubles. Even Mrs. Curtis was obliged to spend a day in bed for the first time in three years. On the whole however we have got through the winter comfortably, and are now rejoicing at the sight of bare ground and signs of an early spring.

Please let Mr. Rowland share this letter if convenient, and give him our love. We shall be glad to have him back in Japan this fall.

Mrs. Curtis joins with me in kindest regards,

Very sincerely yours,

W. L. Curtis.

Rec'd MAY 16 1904

2 copies

Niigata, Japan, April 21, 1904.

To the Officers and Members
of The Woman's Board of Missions,
Boston, Massachusetts,-
and/or The Woman's Board of Missions of the Interior,
Chicago, Illinois,-

Dear Friends:- At the recent Annual Meeting of the Japan Mission I was appointed as one of a committee of five to write to you concerning the Mission's need of reinforcements and the urgent call for additional single-lady missionaries in Mayebashi, Miyazaki, Niigata, Osaka and the Kobe Bible School.

As each of these stations is represented on the committee, it seemed best that each member should write a letter presenting the special need of such reinforcements in his or her station. Accordingly I will state briefly the need for two young ladies to help in carrying on the work among the women and children in this city and to do touring throughout the Province of Echigo.

We have had, as you know, two good ladies for this work in the past, but Miss Swartz' return to America and Miss Brown's impending marriage and removal to Hakodate leaves us with no one to carry on the special lines of work that they instituted and in which they have accomplished so much good.

While ~~it is~~ the loss from our station of these two ladies ~~that~~ is the special ground for asking for two others in their stead, our need is emphasized by the fact that the Bible Woman who has been working under Miss Brown's direction is also about to leave Echigo; moreover, the recent action of the Mission in locating Mr. and Mrs. Newell in Matsuyama will take from us Mrs. Newell and her trained Bible Woman. This exodus of workers leaves the station greatly crippled and especially so in the line of "Woman's work for women". It means not only a temporary giving up of Sunday-schools, Children's Societies, Women's Meetings, Bible Classes, and the house to house visiting, but if these helpers

for whom we are asking cannot be sent, it means also the permanent closing of much of this work and a real set-back to the evangelization of this province.

I do not need to enlarge upon this bare statement of ~~of~~ present conditions in the Niigata field, for I am sure you will recognize the urgency of the need and the reasonableness of our request that at least one new lady-missionary be sent to this field this coming fall. Every facility for the study of the language will be given her, that she may as quickly as possible prepare for the larger work, that must wait until a certain degree of effiency in the use of Japanese is attained, yet in many ways from the very first she can have a very real share in the work of the station, and be a great help and blessing socially.

We are hoping that a new family will come to us from America this fall to take the place of the Newell family, for until some one comes, Mrs. Curtis will be the only missionary woman in all this great province, with the exception of two or three French Catholic nuns. But the coming of another married lady - missionary would only partly meet the need. Mrs. Curtis and her helper find their hands full now with work in connection with societies for young-women and girls, and Sunday-school work, and I do not see how it will be possible for them to take up any of the many lines of work carried on by Miss Brown.

We feel that one new worker is absolutely necessary, but we hope that two new ladies can be sent out for Niigata station, because:-

1st,- There is more organized work waiting than one can well do alone, and almost unlimited opportunities for new work;

2nd,- The lady-missionaries can get nearer to the Japanese women, and work to better advantage in a home of their own, and it is hardly wise for a new comer to try to live alone at first;

3rd,- It is important that we should have one lady to give her whole time to touring work, organizing and carrying on work for women in the out-stations, while another is needed in connection with the work of the churches and preaching-places in this city, and especially to ~~do~~ conduct Bible Classes and do house to house visiting among the women.

4th,- Two congenial friends, living and working together, will find the loneliness, isolation and difficulties of this field less trying, and

r presence in the station would be a great boon to us all socially.

A knowledge of music and the ability to play the organ while not absolutely ntial will be a very great help. More and more, music is coming to be an im- ant adjunct to our work, so we hope that one of the young ladies you will us may be able to help us along musical lines.

If you have anyone in view as a possible candidate for the Niigata field would like to have more detailed information in regard to the nature of the , the people, the place, the climate, etc., Mrs. Curtis will be glad to cor- ond with her.

Hoping and praying that you may be able to grant us this request for the kers that are so greatly needed in this part of the Lord's vinyard,

I remain,

Very sincerely yours,

William L. Curtis.

Rec'd JUN 23 1905
Ans'd JUN 29 1905

Arima, Japan,
May 24th, 1905.

Dear Dr. Barton:-

I left Niigata the 17th of March and came south to attend the Trustees' meeting at the Okayama Orphanage intending to return home immediately after the Christian Endeavor Convention which also met in Okayama the first week in April. — Before the Convention, however, I found upon consulting a physician that I must undergo a surgical operation (for hemorrhoids) and so entered the Doshisha hospital in Kyoto Mar. 30th. I had a harder time than was anticipated and after four weeks I came here to Arima at the doctor's advice to recuperate, as it was thought inadvisable for me to take the long journey to Niigata and repeat it again so soon in

coming to Mission Meeting.
I regret exceedingly the ne-
cessity that keeps me from
my work in Echigo so long
but I hope to be able to do
better work in the future, not
only because of the relief from
the physical suffering that
has troubled me so long, and
has hindered me in touring
or made it very difficult, but also
for this period of rest. —
Mrs. Curtis was with me three
weeks and then returned to
Niigata where for the present
she is "holding the fort" alone.
She will not attempt to come
to Mission Meeting as we have
both been obliged to leave the
work so long — For the same
reason we shall remain in
Niigata through July this sum-
mer, taking a short vacation
at Karuizawa later. —

We have found our hands more than full during the past year since the Newells left us. – The pastorless condition of the Niigata Church, and the lack of evangelistic for both city + country work has made it harder for me. Yet there are many things to encourage, and if we can stand the pressure for another year or two Mr. and Mrs. Cobb will be able to take up a share of the work. – We find them delightful young-people and enjoy very much having them with us in the station, but of course they are rightly giving their whole time to language study for the present.

Mrs. Curtis keeps well, tho' I sometimes fear she is attempting too much – In addition to her work in Niigata she has made

regular monthly tours all winter to Kashiwazaki and Nagaoka in the interests of Woman's work, and occasional trips to other of the out-stations. We hope that our great need of one (or two) young-ladies to help carry on the work for women and children in Echigo will be kept in mind by the Woman Board. - We know that there is urgent demand for such workers and for teachers in other parts of Japan and probably in all the Mission fields but naturally our own field seems most needing of help. -

We are for the present the only prot-estant missionaries in the whole of Echigo. The single gentleman of the Episcopal Mission at Naoetsu, being now on furlough. -

I will not attempt to speak in detail of my work now as the annual report has just gone to you. - We anticipate a good & helpful Annual Meeting. I return to Niigata immediately after.

Very Sincerely, W. L. Curtis

Mary Fitch Curtis.

Rec'd SEP 6 1906

Ans'd SEP 15 1906

Niigata, Japan, August 15,1906.

Rev. James L. Barton, D.D.,
Secretary A.B.C.F.M.,
Boston, Mass. U.S.A.,—

Dear Dr. Barton:— We did not take a vacation this summer as we were absent from the field for a little over three weeks at Mission-Meeting time, but I must not let the summer-time pass without sending you some report of our work in addition to the annual report sent through the Mission. I regret that nearly a year has passed since I wrote you last. It has been the first year in our experience that we have been entirely alone in any field, and the extent of this field, the difficulties connected with the work, and the comparative lack of Japanese helpers, has made the year a very busy one and in some respects a hard one for both Mrs. Curtis and myself. We have fortunately kept in fairly good health but we shall welcome Mr. and Mrs. Cobb's return in September with great pleasure and a real sense of relief.

Mr. and Mrs. Vaughn of the Presbyterian Mission were in Niigata for five months of the year. We had hoped that it might be a permanent location, but we hear now that their Mission has decided to send them to the Hokkaido. Thus we lose the hope of their help in the evangelization of Echigo, and must again face the fact that, very largely, upon our Mission alone falls the responsibility of mission work in this great province.

There are now some very attractive openings for work in previously unvisited portions of the field, but my great desire for the coming year is to do something if possible for the many important places where work was once carried on, but has had to be abandoned in recent years owing to the decrease in forces and the lack of sufficient funds to do the touring that such work requires.

In the second part of my annual report (a copy of which you doubtless have on file) I wrote at length of this discouraging feature of the field, viz.— the dense amount of "fallow ground" in Echigo. If in some way we ~~can~~ could see our way

lear to re-open work in these places I feel sure that great and good results ould follow. I have succeeded in having two or three of these forsaken fields isited recently by an evangelist. At Yoita (the town which advertized for hristian preaching-services in the public press, to which I referred in my ecent annual report) there was found in addition to the one Christian that as long lived there, a prominent official who has become an earnest inquirer hrough his own reading and study of the Bible. He was greatly rejoiced to eet our evangelist and urged him to come regularly to hold meetings and conuct Bible classes.

Gosen is perhaps the most important of these deserted fields for there there re a larger number of surviving Christians than elsewhere. I have ventured to lace on the estimates for next year the salary of an evangelist for Gosen and sincerely hope that a larger appropriation next year will enable us to man his new field. It should not be regarded as new work however. It would be but he re-opening of a former station and would take the place of the Nakajo station that has been turned over to the Dendo Gwaisha.

There is however an entirely new field so providentially opened up to us hat I feel it would be a great mistake not to enter it at least to the extent monthly visits from the Nagaoka Evangelist and occasional tours from the ssionaries. The additional expense would be less than five yen (2.50 gold) r month, but our evangelistic fund is so small that it will probably be impossble to do it without letting the work suffer in other directions unless we n have an increase in appropriations next year. This new field would inude several towns and villages lying about thirty miles north-east of Nagaoka e nearest point at which Christian work is now carried on. There are now ve Christians in that region who have organized themselves into a little soety for the support and spread of the Christian religion. This whole movemnt is due to the strong faith and earnest work of a school-teacher who was ptized last fall when on a visit to Nagaoka. He has been most active ever nce in his efforts to bring men to Christ. In June he sent me a letter askig to come and baptize his wife and a young man in a neighboring village,--the rst fruits of his labors. It was the first time a foreigner had been seen in art of the province, but I was very warmly welcomed, and entertained at the

ome of the school-teacher. It was at the busiest time of the silk-worm season it an audience of nearly thirty gathered in the evening and listened most attentively to the preaching, and then staid until after eleven o'clock asking uestions and conversing in regard to what they had heard in a way that showed neir interest. The Communion and Baptismal service had been held in the afternoon. After baptizing the mother at the request of the parents I baptized the our little children ranging in age from forty days up to seven years. It was a lad occasion to the school teacher, Mr. Sakurai, when his whole household reeived baptism. The little talk he gave his children immediately after their aptism was very touching. He told them that they had been given to God to be is children, and explained what it meant to be a child of God, and told them f his hopes for their future. It is interesting to know that the mother's onversion was due in part to the unconscious leading of the oldest child. She verheard the little boy one day ~~as he used~~ using the words "Ten no Chichi" (Heavenly ather) and asked him where he heard the expression and what it meant. The boy eplied "Why Papa often talks about the Heavenly Father and prays to Him". he mother was so impressed that she sat down and wrote a letter to her husband ho was at the school-house, and told him she wanted to know about the Heavenly ather and wished he would teach her. This was what he had been hoping and ~~pra~~ raying for, but had not yet ventured to speak directly to her on the subject. e at once gave her a Bible and began teaching her about the Heavenly Father ~~an~~ nd Christ, the Saviour, until she accepted both. Mr. Sakurai's parents and rand-parents are all living with him and we hope he will be able to bring them o Christ also. The grandfather of the children is already quite interested nd by his questions showed a real desire to know the Truth. It may be harder or the great-grandparents to make the great decision, but we shall pray that ll the members of the four generations in this unique family may soon be numbered mong the disciples of Christ.

Sanashi mura where Mr. Sakurai lives is a village of about 150 houses. It s a suburb of the town of Kōide which has about 4000 inhabitants, and two iles and a half from Koide is the large village of Horinouchi with perhaps 2000 people. In each of these places we found one Christian man who had been aptized in Tokyo. At Sawara village in the same region there is one baptized stian (converted while away from home at school) and one or two inquirers.

th such a nucleus of Christians it is certainly a very promising new field d we sincerely hope that we shall be able to develop it.

I have been greatly interested in watching the progress of the Board's mpaign for raising a million dollars this year. I wish that we could send a ntribution to it ourselves but we must be content to give what we can this ar here on the field to make good in some measure the deficiency in our appro- riations and to assist in building new churches in our out-stations.

Nakajo by great sacrifice and effort has, with the help received from members the Mission, succeeded in buying land and a building which has been re-modeled nto a commodious and convenient Church and parsonage. Nagaoka Church has ng been cramped for room and had hoped to erect a new building this year. me money has been raised for the purpose but finding it impossible to secure hat was needed they have put the old building into repair so that it can be sed for another year. Shibata has already bought land and is making a special ffort to build. The prospect is good for a new building there before the end the year. This will save the rent now paid for a chapel and will without ubt give a new impetus to the work there. Kashiwazaki is also considering he question of a new building and we hope it will not be long before all of he out-stations are supplied with suitable church homes.

The action of the Prudential Committee in requesting that missionaries make o appeals to friends in America this year for special gifts for their person- l work has made this task of raising money for new church buildings an exceed- ngly difficult one. We have refrained from making the special requests for aid rom friends and relatives, but Mrs. Curtis has enlisted the help of her sister nd some others in selling Japanese photographs, drawn-work, etc., and from the rofits has already raised a considerable sum that has been divided between the akajo, Shibata and Nagaoka building-funds.

We have just learned that you are to be one of the new Deputation to China, nd will stop, going or coming, for a brief visit to Japan. How we wish it were ossible for you to come to Niigata. It is one of the fields that has never yet een visited by representatives of the Churches at home. You will be glad to ear however that Rev. Wm. Horace Day, pastor of the First Church, Los Angeles t has assumed our support is now on the way to Japan, we suppose, and will urely come to Niigata, he says.

This letter is already too long but I cannot close without making one more arnest plea that the Board send us, as soon as possible, a lady missionary to hare in the work for Women and Children in Niigata and the out-stations.

Mrs. Curtis has worked beyond her strength, I fear, while carrying on this ork alone. Mrs. Cobb's return will be a ~~relief~~ help but will not relieve Mrs. Curis in the touring, or the Sunday-school, or the special lines of work she is ow doing in connection with various societies and classes. From the beginning f next year she will have to give more time to the teaching of our little boy, nd for the sake of her own health, and our longer continuance in the work, she ught to be gradually relieved of a good deal of the work she is now doing.

We were promised by the Mission two years ago that the first lady appointed y the Board should be located in Niigata. But the seemingly greater needs of he schools have ~~been~~ had to be supplied first, and we are still waiting. It was thought y some at the Annual Meeting this spring that preference should be given to ottori Station as the station most needing a lady missionary at once. The ission however voted to put Niigata and Tottori on an equality in this respect.

We recognize Tottori's greater need from a social standpoint as there is ut a single family there. Our need, however, is for some one to take up as soon as possible work that is already in hand, but which must soon be given up if no one omes to our aid. We know that the Woman's Boards are trying hard to fill hese vacancies, and we sincerely hope that two ladies will be sent to Japan ~~th~~ this fall for evangelistic work. Since one or two years must be given to language study before much assistance can be given the early appointment of ladies for this work is very important.

The sad news of Dr. Judson Smith's death has just come to us through the papers. He will be greatly missed in the Rooms and at all of the Meetings of the Board. We hope that this will not interfere with your plans for coming to the East with the other members of the Deputation.

I am glad to hear that Mr. Bell is giving assistance in the work at the Rooms. Please give him my "yoroshiku".

With kindest regards from both Mrs. Curtis and myself,

Very sincerely yours,

Wm L. Curtis.

Tugata-Japan. Aug. 15-1906.

Rec'd JUN 25 1908

Ans'd S.

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Seattle, June 18th,

Rev. J. L. Barton, D.D.,
Boston
Mass.,

Dear Dr. Barton:

We arrived here safely by the "Tango Maru" June 11th, after a comfortable voyage from Yokohama. — Mrs. Curtis and the children are well and I am some better than when we left Japan. —

You have doubtless heard from Dr. Learned of the sudden need for our return to America. — I need not tell you how great is our disappointment that ill-health required this shortening of our second term of service. It was hard to leave the work in Ewings just at this time when workers are so scarce and the need there so great. — I regret, too, that I was unable to write you and obtain

permission for our return in the regular way, before starting for America, but we were greatly rushed with the preparations for the journey when it was finally decided (on three weeks notice) and in that time I only wrote a postal-card to my own people.—

Just what was the cause of my break-down I do not know.— The strain of the work in Echigo has been considerable during the last few years when I have had to carry on so much of it unaided. Since February of this year my head has been giving me serious trouble. It began with head-aches and sleeplessness and developed frequent dizzy spells. I tried to rest from work for a while — could neither read nor write — but complete rest was of course impossible when frequent "sodans" in regard to the work were necessary, and the calls from various parts of the field were often imperative. The death of Mr. Yoneyama, our best evangelist, and the problems connected with the Nagaoka field were especially trying and called for much anxious thought and frequent trips to Nagaoka.

My head gradually grew worse and finally I went to Tokyo the 1st of May and consulted Dr. Teusler & Dr. Whitney. – The verdict that an immediate furlough was advisable was a surprise and sorrow to us both. – We had hoped to stay at least two years longer & if possible a full ten years as we did in the first term. – It did not seem as tho we could ask the Board to grant the furlough after only six years in this term, when the need (especially in Echigo) is so great at the present time. – But the doctor told me that even a long rest in Japan or a month or two in the Kobe Sanitorium that I suggested as alternatives, would not be sufficient for a cure, so with the approval of the Committee Ad Interim we decided to leave at the earliest possible date in order to avoid travelling in the heat of summer. –

Portage, Wis., June 23, – I was unable to finish this letter before leaving Seattle. – We had a comfortable journey as far as Minneapolis – a hard ride from there here on account of the heat, but we are resting now at the home of Mrs. Curtis's sister where we shall remain for a

week or ten days, we then plan to spend a short time at her home in Felinton.— Beyond this we have made no definite plans.— It may be best for me to enter a Sanatorium for special treatment for a few weeks at least.— We understand that the Battle Creek Sanitarium gives a special rate to Missionaries of $6.00 per week that covers all expenses.— Can we get special terms at Clifton Springs? and would you advise the latter in preference to Battle Creek?

My parents are now living at Southern Pines, North Carolina. We shall probably spend next winter with them.—

We left Japan just before the Annual Mission Meeting. I shall probably hear of it in time, but if you have received a report I should be glad to know of any important action taken at the meeting.

We hope very much that Mr. Pedley or some experienced worker can take our place in Niigata.—

While we shall hope to be able to return to Japan a year from this fall we do not want the Mission to feel that our place in Niigata must be kept vacant for us — the need there is so pressing that we hope someone can go there at once for permanent work. — We sold most of our furniture to save packing and storing, and so it will be easy for us to go to any other field in Japan and we shall be willing to go wherever the Mission may think best. —

I will write to Treasurer Wiggins in regard to our travelling expenses. We will call this the end of our journey, so whatever allowance is granted us while on furlough can date from the day of our arrival in Portage, June 20.

Our address here is in care Rev. J. D. Whitelaw, — After July 1st I send in care of E. L. Benedict, Beloit, Wis., R.F.D. No. 30.

Mrs. Curtis joins with me in kindest regards,

Very truly Yours W. L. Curtis

Rec'd OCT 26 1908

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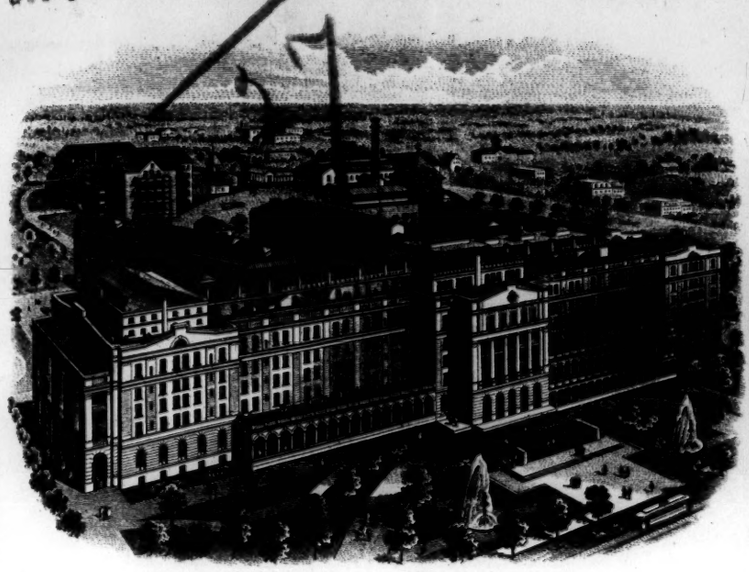


Battle Creek, Mich. Oct. 24, 1908

James L. Barton, D.D.,
Secretary A.B.C.F.M.,-
Boston, Mass.,-

Dear Dr. Barton:-

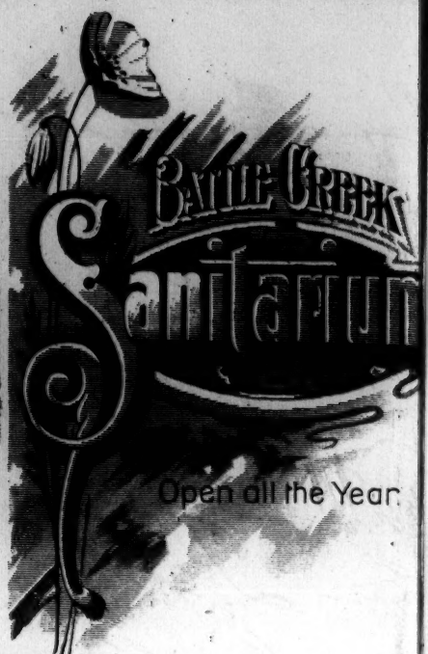
As you are doubtless aware, I have been here at the Sanitarium for most of the time since returning from Japan last June.

I like the treatment here and believe I am started on the up-road that, I trust, will lead to full recovery and back to Japan.- We are planning now to go next month to Southern Pines, North Carolina,

where my parents are now living, to spend the winter. It will be necessary for me to return to Battle Creek for further treatment next spring and for a surgical operation (for hernia) but we believe the rest at home and the mild climate of the South will be beneficial to us all and I hope that my head trouble will continue to improve.

It was a real disappointment to me that I was unable to attend the Meeting of the Board at Brooklyn, but it would not have been wise to have attempted it in my present condition.

It may be possible for us to attend the Meeting at Minneapolis next fall on our way to Japan.



Battle Creek, Mich. _____ 19

You have doubtless received detailed reports of the great calamity that has fallen upon the work at Niigata through the destruction of a large part of the city by fire on September 4th. Our church building and the Furumachi chapel were both burned and a large number of our Christians lost their homes. — The Presbyterian church built only a year ago and all the buildings in the Catholic Compound were also destroyed.

We hear that our people are planning to rebuild but it will be impossible for them to do it without outside help. — There are few among them able to give much, and they had only recently re-

paired the old church building at considerable expense by dint of great exertion and much sacrifice. We hope to raise some money for the new building and to aid the Christians in need, if there is no objection on the part of the Board to our soliciting such aid. I am unable to do any public speaking as yet but we are encouraged to believe that we may be able to secure something from individuals. Rev. Mr. and Mrs. J. D. Whitelaw, of Portage, Wis., have given us the first five dollars for this purpose. Mrs. Lewis and I regret very much that we are in such circumstances as will prevent our giving largely

ourselves to a cause that is so near to our hearts.

This leads me to write of a personal matter that is troubling us. With the heavy expenses of a divided family and extras connected with my stay here, and the three weeks that Mrs. Lewis's and the children were here (including an operation for Stuart) we have been unable to make our monthly allowance suffice for our needs. — One reason for this is that it took about $170.00, to pay our travelling expenses, over and above what could be charged to the Board. You know as Stuart is an adopted child we have never received an allowance

for him and were obliged to pay all of his travelling expenses for the journey home. — Owing to the unexpected suddenness of our leaving Japan we were unable to plan beforehand to meet this emergency. —

In addition to our regular allowance from the Board we have used $50.00 more during the last few months and so are in debt to that extent, and we do not know how to provide for the expense of our journey South next month.

Under ordinary circumstances we should have gone directly to North Carolina from Seattle and our travelling expenses would have been paid, but on account of the heat of

the summer and my need of medical treatment we were obliged to stop in Wisconsin.

I am wondering under these circumstances whether it will not be possible for the Board to pay our travel expenses from Wisconsin to N. C., one way. — (We shall buy round-trip winter excursion tickets good for 6 months which will reduce the cost.)

If additional travelling expenses cannot be granted, will it be possible for us to receive a medical grant the same as is given to missionaries on the field?

Extra expenses on account of my sickness have already amounted to more than $75.00. If I could receive this sum it would

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with
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be a great assistance in helping to tide over our present financial difficulty.

I regret exceedingly the necessity of asking this favor. We have always been glad to save the Board extra expense on our behalf, even when entitled to it, when we have been able to do so. We assumed the heavy expense at the time our baby was born and my hospital bills three years ago because we were glad to save the Board several hundred dollars at a time when money was so much needed for the regular work of the missions.

But now we are in a tight pinch and see no other way than to ask for the needed help.

Perhaps I should have written of this to Treasurer Wiggin or Secretary Patten if so I must beg your pardon for taking so much of your time, and ask you to bring the matter before the one to whom it should have been presented. —

Mrs. Whitelaw (formerly Miss Benedict) has been very ill and Mrs. Curtis has been overburdened with the care of her sister, and the children in my absence, yet notwithstanding these extra burdens she keeps well and her sister is now improving. —

Kindly remember me to Mr. Bell and to Mr. Hicks. It was a great disappointment to miss seeing him in Japan.

Very Sincerely Yours,

W. L. Curtis

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Kindly remember me to Mr. Bell and to Mr. Hicks. It was a great disappointment to miss seeing him in Japan.

Very Sincerely Yours,

W. L. Curtis

APR 3 1909

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Southern Pines, N.C.,
April 1st, 1909.

Rev. James L. Barton, D.D.,
Secretary A.B.C.F.M.,
14, Beacon Street,
Boston, Mass.,--

Dear Dr. Barton,-

I have been vegetating in this glorious out-of-doors climate since leaving the Sanitarium at Battle Creek in December last. My health is steadily improving and I am encouraged to believe that in time it will be fully restored.

Whether that will be in time for our return to Japan this fall is as yet something of a question. I do not want to risk a too early return lest it should mean another break-down before I could accomplish much. My head is certainly better but I have an occasional recurrence of the dizzy spells and my nerve force is not yet normal. Unless there should be a very decided improvement during the summer I think it may be wiser for me to test my strength another year and not try to return to Japan before next spring at the earliest.

The news of the entire breaking up of the work in Echigo and the practical withdrawal of the Mission from the Niigata field has had an exceedingly depressing effect upon both myself and my wife. It is hard to understand why a work that was in such a flourishing condition, and signally blessed of God in the conversion of so large a number (especially in the Nagaoka part of the field) should in one short year be so entirely broken up. The death of Mr. Yoneyama, our best evangelist; my own break-down and compulsory return to America; the losing of the other evangelists and Bible Women; the withdrawal of the Cobbs, the only missionary family left in all that great province; the fires that swept away churches and preaching-places, and all of the strange providences that wiped out the work of years, is a strange mystery that we cannot explain. We are obliged to resolutely turn our thoughts away from it all, as far as possible, lest it drive us distracted and hinder the recovery of health, and so prevent our return to try to do a better work for Japan in some other place if not in Niigata.

The question of our future location is one that will no doubt be discussed and perhaps tentatively settled at the coming Annual Meeting of the Japan Mission. I would not criticise the action of the Mission in withdrawing all missionary aid from Echigo (aside from occasional touring visits from Mayebashi by Mr. Pedley) - It may be best to try the policy of throwing more of the

responsibility on to the native Christians in the province and on to the Home Missionary Society, - but knowing well that the field affords special opportunities for the personal work of the missionary, and knowing, too, that large portions of the province must remain untouched for many years to come before the Dendo Gwaisha, unaided by the Mission, can furnish evangelists to do the work, it seems to us that there is no other part of the whole empire that is more needy , and no other place where we would prefer to labor. This is perhaps an added reason for postponing our return a little longer, for it may be that after the present policy of the Mission re Niigata field is more thoroly tested, the way may be open for our going back there.

It would hardly be wise for us to locate temporarily in some other station, at least that is the way it seems to me at present. My desire for a location in the interior is due to the settled conviction that the time has come when the missionaries, of all denominations, should gradually withdraw from the larger cities and those centers where Japanese churches are firmly established and are able to care for the work in those centers, ~~and~~ and that the missionaries should go more and more into the ~~destit~~ destitute fields like Echigo and Tottori, and working in hitherto untouched fields build up new churches that can in time be turned over to the care of native agencies. There are fifty such places in Echigo where the missionary might start the work that the Japanese unaided will not be able to undertake for a generation to come.

I shall write soon to the Mission something as I have ~~w~~ written above, but shall be glad first to hear from you.

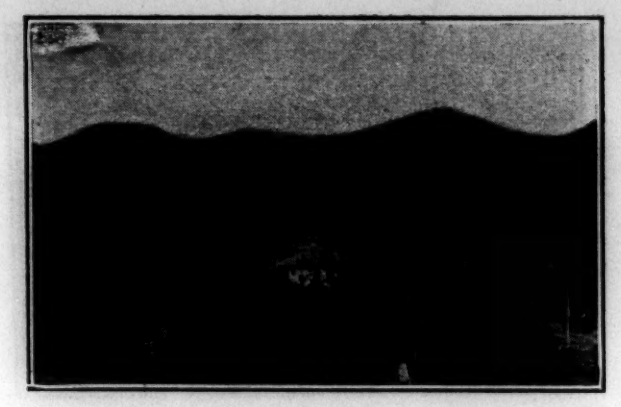
I am doing so well here that it hardly seems necessary that I should return to Battle-Creek for the summer as I had once planned to do. We are thinking now of spending the hot months at ~~Mont~~ Montreat (in the mountains near Asheville) where Mrs. Curtis has a cousin living, and returning here to Southern Pines for a part of next winter if it is decided that it is not wise to think of returning to Japan this fall.

Mrs. Curtis and the children are well. She has found a good many opportunities to speak on the work in Japan to the Churches and Missionary Societies here. There is considerable of missionary interest here and this church sent One Hundred Dollars to the Board recently as its annual offering.

Very Sincerely Yours,

Wm L. Curtis

Rec'd AUG 12 1909



ROCKY HEAD, MIDDLE MOUNTAIN, BRUSHY KNOB
"As the mountains are round about—"—Psalms

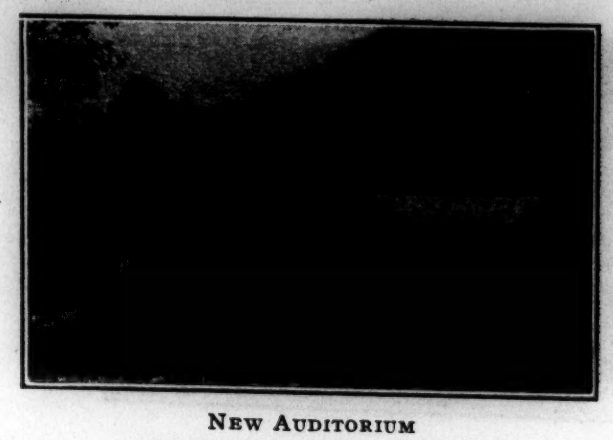
MONTREAT, N. C.

August 9th 1909.

Dear Mr. Bell:

I was very glad to receive your letter of Aug 2nd. — Let me first of all congratulate you and Mrs. Bell over the arrival of the little son. We rejoice with you greatly. Our little Dorothy is just growing out of her baby-hood, but is a constant and growing joy + comfort to her parents. May these little ones live to see Japan a Christian nation!

I am glad to report a more rapid gain in health and strength since coming to Montreat. I am able to enjoy a great deal of the various Conferences held here this summer. For a month past I have taken three hours a day of Bible-study under Dr. White



NEW AUDITORIUM

"Whither the tribes go up"—David

MONTREAT, N. C.

and his corps of teachers from the New York Bible Teachers' Training School. This is a good testing of my head and will be of great value to me in future Bible-class work in Japan.

Dr. Jones of India is here now as one of the lecturers at the Conference. We are looking forward with pleasure to the other Missionary Conferences to be held here between now and the 1st of September.—

The mountain-air and all of the uplifting influences of the place are proving so beneficial to us all that we have decided to remain here until about the 1st of October.

During the late fall and winter I hope to do some speaking among the churches and perhaps some studying, with Oberlin, Ohio, as head-quarters.— We shall hope to return to Japan in the spring of 1910, or in the

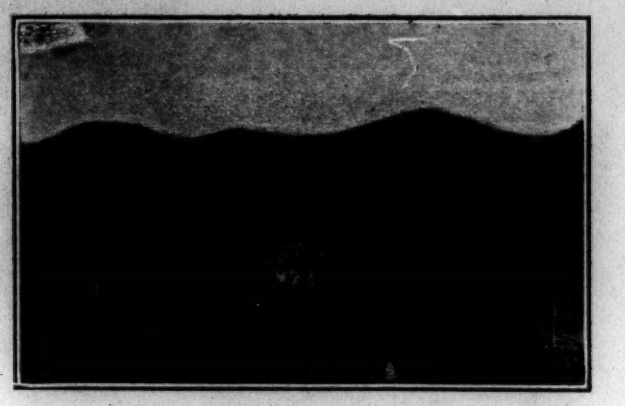
POST OFFICE
"*Blessed be letters*"—Donald G. Mitchell

MONTREAT, N. C.

fall if that seems best. —
I am rather glad that the Mission did not attempt to locate us definitely at this time, for it leaves the way open for a possible return to Niigata, if the Mission decides to resume work there by re-opening the station.

We, too, are anxious to hear details of the great Osaka fire. Judging however from some of the Public buildings mentioned in cable reports, I do not think that the foreign concession was burned, so our Mission houses are safe, but we shall probably hear that two or more of the Kumiai Churches are destroyed.

We have heard nothing in regard to Miss Daniels' death except your statement in regard to Dr. Taylor's diagnosis. — It must have been very sudden.



ROCKY HEAD, MIDDLE MOUNTAIN, BRUSHY KNOB
"As the mountains are round about—"—Psalms

MONTREAT, N. C.

We are sorry indeed to hear of the trouble that has come to the Greene family in Ned's sickness and the continued illness of Mrs. Greene.— We surmise from your letter that her operation was for cancer and was not entirely successful. It will be a great loss, not to our mission alone, but to the whole work in Japan if they are not permitted to return.

I see by the papers that Dr. Pettee has arrived in this country and I suppose Bennett came at the same time. We are glad to hear of the brighter outlook financially and trust that the coming Annual Meeting at Minneapolis may be a most successful meeting in every way, and that the One Hundredth year of the Board's work may be its best and see greater progress on all mission fields and greater interest among the churches at home than ever before.

Mrs. Curtis is well and joins with me in kindest regards.— Very sincerely yours, W. L. Curtis.

Wm L. Curtis

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Rec'd OCT 4 1909

NEW AUDITORIUM

"Whither the tribes go up"—David

MONTREAT, N. C. Oct. 1st 1909.

Dear Mr. Bell:

We are now planning for our return to Wisconsin to Mrs. Curtis' home, and trust that it will prove to be but the first stage of our return journey to Japan. The stay in the mountains of North Carolina has been very beneficial to all of us. We have all gained in weight and in health and strength. Mountain-climbing and long walks in this bracing air and glorious sunshine have been a fine tonic.

I feel well and believe

that my health is practically restored. — Before returning to Japan however I think it would be wise for me to undergo an operation for hernia and shall plan to return to Battle Creek for this purpose, and hope that the physicians there will then be able to give me a clean bill of health showing that I am again in fit condition for missionary service. —

If this is the case we shall be ready to return to Japan in the Spring if that is the desire of the Board and of the Mission.

I shall be glad to do some speaking this fall and winter in the west if Secretary Hitchcock desires.

I have spoken several
times here in the South
and Mrs. Curtis has been
called on for missionary
addresses frequently.
I am anxious to do
what I can while in America
bring before some of the
churches at least, the special
needs of such destitute places
as the Niigata field. The
need for reinforcements and
more money for pushing
the work in these neglected
parts of Japan is so pressing
that it is a burden upon
our hearts, and we must
get some of the home people
sharing this burden with
us until prayer and effort
be rewarded with a more
adequate meeting of the great
need. I am glad Mr. Bennett is
here to speak in behalf of
the similar conditions

in the Tottori field, and I know Dr. Pettee will be glad to say a word for Niigata at the Annual Meeting in Minneapolis for he is well acquainted with the needs of Echigo.

Letters from Japan say that the question of re-opening the Niigata Station depends somewhat upon whether a new family, or at least a single lady missionary can be found to go there with us when we return. Is there any hope of such reinforcement? If there is none in sight now, is there anything we can do to help secure it?

We plan to leave here soon and go, via Washington D.C., to Lockport N.Y. for a visit with friends, then to Oberlin O., and back

to Clinton Wisconsin by the end of the month, where we will probably make our home for the winter.

We have found rent and living expenses so high here in the South that we have been unable to save anything from our allowance toward travelling expenses. I do not like to borrow, nor to ask Mr. Wiggin for an advance of allowance funds, but I would like to request the grant of fifty dollars ($50.00) to be charged to travelling-expenses of our return trip to Japan if it can be done.

On coming South last winter our travelling expenses from Clinton Wis. to ~~Raleigh~~ Southern Pines, N.C. were paid as a part of the travel from Japan as Southern Pines was our final

station. It amounted to little more than the sixty dollars that I ask for the return trip.

I might write directly to Mr. Wiggin for this, but thought that possibly it might require a vote of the Prudential Committee. If it does not require this will you kindly ask Mr. Wiggin to send me the amount as soon as convenient.

We rejoice exceedingly that the Board was able to close the year free from debt.

We hope you will have a grand meeting at Minneapolis, and that the coming year may be one of great progress on the Mission fields.

Very Sincerely Yours

Wm L. Curtis.

Rec'd DEC 1 1909

6

217 West Ave., Lockport, N.Y.,
Nov. 30, 1909.

Rev. Enoch F. Bell,
Ass't Secretary A. B. C. F. M.,
Boston, Mass.

Dear Mr. Bell,

Yours of Nov. 5th came yesterday forwarded from Clinton, Wis.

Four weeks ago to-day our little Dorothy was taken ill with scarlet fever—

the day before I was planning to leave here for Battle Creek. We are still in quarantine, and letters must be dictated through the window.

The baby has been very sick, but is doing well now. It may be several weeks, however, before she is well enough to be moved.

If we are kept here until the end of December, I shall try to attend the Student Volunteer Convention in Rochester, as it is so near by. Should hope to see you there.

We are rejoiced to hear of increased appropriation for Japan. It will surely give new courage and hopefulness to all our workers there

Will write more fully when out of quarantine.

Very sincerely yours,

Wm. L. Curtis.

Wm. L. Curtis

Lockport N. Y. Nov. 30-1909.

Mrs. Wm. R. Curtis

AUG 1 1900

AUG 1 1900

56

6.00 Special

R

Clinton, Wisconsin,
July 27, 1900.

Dear Dr. Barton,

Enclosed please find P.O. order for five dollars ($5.00) which was sent me yesterday for the Okayama Orphan Asylum (Japan). It is the Birthday Money of the Primary Dept. of the Fort St. Presbyterian Church of Detroit, Michigan.

The lady to whom it was sent was a fellow passenger on the "Hong Kong Maru", and also a travelling companion on our overland journey, and it is pleasant to know she has not forgotten our work.

Will you kindly forward the above amount to Japan for the Asylum. I have also included in the P.O. Order another dollar which is also for the Okayama Asylum

(Clinton, Wis.)

from a little boy, Frank Benedict, who is interested in the little orphan children in Japan, and who has earned the money in various ways.

You have probably heard from my husband that he is now visiting his parents in Raleigh, N.C. My sister and I are spending the summer at my brother's here at the old home.

With kindest regards,

Very sincerely,

Gertrude B. Curtis.

(Mrs. H. L.)

Mrs. Wm. L. Curtis

Dr. Shirley

Rec'd AUG 29 1904

Mrs. W. L. Curtis

Niigata, Japan,

Aug. 8, 1904.

Ans'd OCT 7 1904

Dear Dr. Barton,

I have been much interested in the new "Morning Star" and have read with real pleasure the recent accounts of its completion and sailing from Boston.

I have in charge two societies of girls which hold weekly meetings in my home. One is a society of King's Daughters, for girls from fourteen to twenty years of age. This society has been carried on for two years and many of the girls have become very

earnest Christians altho many meet with great opposition from their homes. These girls pay three sen a month as their fee, and have earned quite a little money by making and selling cake, so that they have a small bank account which they use for benevolent purposes. The other day we told them about the Morning Star and its labor of love, and asked if they would like to purchase one share. They were much interested and decided to take five shares as a society, while individual members made up enough for two more shares. My society for little girls, the Sunshine Society we call them,

took from their mite box enough for his shares, and one of their number brought from her allowance of seven and a half cents a month, enough for one share. Our little boy, Stuart, now three and a half years of age, sends one dollar for ten shares.

These shares may be credited as follows:

Japan.

Nugata-Kings Daughters
7 shares ..... .70

" Sunshine Society
2 shares ..... .20

Sachi Nakashima
1 share ..... .10

Stuart D. Curtis
10 shares 1.00

Total $2.00

Will you please have one copy of the picture of the Morning Star which is advertized at fifty cents sent to my address, together with the certificates for the enclosed shares.

Will you kindly ask Mr. Wiggin to charge this sum, ($2.50) to our personal account.

We are all alone now and are waiting eagerly for the coming of the Cobbs. We hope soon to hear the date of their sailing.

With kindest regards,

Very sincerely,

Gertrude B. Curtis

(Mrs. W. L.)

Will you please have one copy of the picture of the Morning Star which is advertized at fifty cents sent to my address, together with the certificates for the enclosed shares.

Will you kindly ask Mr. Higgins to charge this sum, ($2.50) to our personal account.

We are all alone now and are waiting eagerly for the coming of the Cobbs. We hope soon to hear the date of their sailing.

With kindest regards,

Very sincerely,

Gertrude B. Curtis

(Mrs. W. L.)

x Rev. H. H. Curtis, 27

JAN 25 1900

THE GLEASON SANITARIUM,
ELMIRA, N. Y. Jan 23. 1900

Rev. Jas. L. Barton D.D.
Sec. Am. Bd. Boston

Dear Dr. Barton

You will be surprised at the above address - but here I am.

I found that, tho I seemed to be getting better from my sciatic trouble time and again, I invariably relapsed and each time went lower than before. Soon after New Years I had to take to my bed - and nothing seemed to bring relief -

I came to the conclusion that I could not afford to experiment longer with doctors or medicines, but had better come where I would be sure of the right things being done for me - I regret now that I did not stop here on my way back from Providence in Oct

I have been here since the 12th instant taking daily treatment of static-electricity and Massage, and I can perceive almost daily gain, without

THE GLEASON SANITARIUM,
ELMIRA, N. Y.

the use of medicines.

Dr. Fisher say that anti-rheumatics are not what I need, that my system is below par, and needs building up.

That coincides with my own judgement - for altho people have been telling me, until of late that I am looking so well - I have felt that I was not in good physical condition - but I am sure that now I am in a fair way to be —

Dr. Fisher thinks I am making rapid progress - and proposes to get me out of here and ready to start for Japan just as soon as possible.

He has proved a good friend to my wife and me - and I feel myself fortunate to be in his hands and to have his judgement as to what is needed to put me into shape for work. Most sincerely yours

W. W. Curtis

FEB 19 1900
FEB 21 1900

113 Pearl St. Painesville O.
Feb. 16. 1900

Rev. Jas. L. Barton D.D.
Sec. A.B.C.F.M. Boston Mass.

My Dear Dr. Barton

I wrote to you about four weeks ago from Gleason Sanitarium, Elmira, whither I had gone in wretched condition due to the sciatica which had been seriously troubling me since last Sept. I returned last Sat. feeling like a new man, tho cautioned by the doctor that for a while I must be very careful — especially if I have packing to do, about lifting trunk trays — being on cold floors, &c, &c., I wish I were ready to start immediately for Japan, but there is considerable to be done yet by way of preparation — which I tried so ineffectually to do while afflicted with the sciatica. It is not merely the packing of my own trunks — but getting things into shape for the family, while they remain here, and for their anticipated going out in the autumn, that Mrs Curtis may be saved just as much as possible then.

One thing to do before I go is to decide upon what we shall need in the line of household effects, or rather what we shall get, since, as we have almost nothing but my library in

Japan, our need is pretty sure to exceed our ability to get.

Cannot we expect according to Board rules an outfit, or refit allowance?

Perhaps I ought to explain our lack of furniture in Japan. When we left Sapporo it was morally certain that we could not return to that particular field, and since the removal of our goods would involve still further loss and damage to goods already considerably damaged by two removals — the one from Osaka to Sendai, and the other from Sendai to Sapporo, and also involve the expense of removal — which is far greater in Japan than in America, or from America to Japan, it seemed wise to dispose of such things as could be sold, especially as there was doubt about Mrs Curtis ever being able to go back to Japan.

Altho it was at considerable sacrifice I succeeded beyond my expectations in selling nearly everything except my books. The money I expected to lay aside to use towards a new outfit when we should return, but the many and great expenses incident to our home coming, and our ~~prolonged~~ long stay

at the sanitarium in California, notwithstanding the Board's generous allowance, soon used up that money. We shall try to be very economical, but will need more than formerly because of our children being older — and everything must be got de novo. So we shall be glad of whatever the Committee can allow us, according to rule for refit.

Some things I shall wish to take with me at once, and other things we shall wish to ship so as to anticipate the arrival of the family in the autumn. I shall wish to know whether they must needs go in the May regular shipment — or may be sent in midsummer.

I shall be greatly obliged if you will let me know at earliest convenience what will be allowed us — and whether I can have a part of it at once — for purchases to take with me.

This long delay in getting off — due to the serious time I have had with the sciatica, I deeply regret — but am exceedingly thankful that I am now in much better condition than when I saw you at Providence — and rejoice at the prospect of being en route next month tho I cannot just yet set the day. — With sincerest regards Yours faithfully — W. W. Curtis

Rev. H. H. Curtis 29

MAR 29 1900

MAR 29 1900

113 Pearl St. Painesville O.
Mar 28, 1900

Rev. Jas L. Barton D.D.
Sec. A.B.C.F.M. Boston Mass.

My Dear Dr. Barton

I expected long before this to name a day for sailing to Japan, But for some time past I have been troubled over new features in my wife's state of health, and have wanted before setting the day, or writing you again, to consult the best physicians we could find concerning her condition - hoping that it would not necessitate any further postponing of the day, tho fearing it might.

We learn that Mrs Curtis has a fibroid uterine tumor, which has been growing a year, perhaps two, and which accounts for certain features of her case which have caused us a good deal of anxiety.

Dr. Ida N. McIntyre of Cleveland, whom we consulted expresses great confidence that the tumor can

be dissipated without an operation, and thinks that the response to treatment will be so speedy that Mrs Curtis ~~was~~ all probability can go to Japan this autumn. But good physicians sometimes disagree in diagnosis and in treatment - and we wish to consult other physicians, and be sure of adopting such treatment as will give best promise of speedy recovery.

This new development causes me much anxiety, but I trust we are coming out all right.

I think you will sympathize with my desire not to start for Japan while all is so uncertain about my wife - as to what it is best to do for her, and as to how she is going to respond to treatment.

It is a great disappointment to her, as well as to myself to think of further delay in my plans for returning to Japan

yet I think you would not wish me to start under the present circumstances.

We are in a good deal of doubt as to what is the best course to pursue, as to treatment, but I hope we shall be guided. I wish we knew of the right sanitarium to send her where she would be sure of the best possible treatment ——

I hope that we may be able before long to report that the prospect is good for speedy recovery. but uncertainty is what looms up before us just now. Greatly disappointed, but not discouraged for we are in our Father's hands — I remain

Yours faithfully

W. W. Curtis

P.S. I hope that I can so arrange as to attend the Ecumenical Conference It is the opportunity of a life time —

W.W.C.

Rev. H. H. Curtis, 30

Address 113 Pearl St
Painesville Ohio

Charity Hospital. Cleveland O.
May 2. 1900

Sec. Jas L. Barton D.D.
Am. Bd. Boston Mass.

My Dear Dr. Barton

Hoping that Mrs Curtis might be saved the ordeal of an operation we got the very best advice we could on the subject. But no alternative offered us any certainty for the future, on the other hand delay was pronounced dangerous. Therefore two weeks ago today I brought Mrs Curtis to the hospital, and two days later, on the 20th of April, the operation was performed. It was regarded by the doctors as very successful.

But tho she has gained so much within the past year, she was still far from strong, and by no means in the best condition for so severe a tax upon her. and in the night following the operation

she came very near having a fatal collapse — She was pulseless for six or eight hours. The nurse told me that she would not live, and the doctor has since acknowledged that he doubted her pulling thro.

But our Heavenly Father knew our need and did not suffer the children to be left motherless. From that time she has been steadily improving — and I trust will be restored, in due time, to health and strength — That trust did not fail me in the darkest moments even tho nurses and doctors thought there was little hope — They wished me to remain within call the first week. Since she has been regarded as out of danger I have stayed on and shall thro this week and until she is permitted to move herself in bed — as she rests better to have me care for her nights — She is gaining certainly and I am constantly repeating the one hundred and first Psalm

Faithfully yours W. W. Curtis

JUN 4 1900
JUN 11 1900

Address 113 Pearl St. Painesville, O.

Charity Hospital Cleveland O.
May 31. 1900

Rev. James L. Barton D.D.
Sec. American Board, Boston Mass.

My Dear Dr. Barton

Your recent favor (the date of which I cannot give, not having it with me) came duly to hand. I delayed reply in the hope that soon I should be able to speak with more certainty about our outlook for the future. In my last letter I had spoken of the serious operation which Mrs Curtis had undergone, and of how near she came to leaving us, but was able to say that she had passed the most critical period safely, and was doing well. We hoped that she would soon be up, but when it was thought that all was healed and the last dressings were removed, it was found that, owing to her diminished strength and lack of vitality, all had not gone according to expectation, and finally a secondary operation was decided upon which took place last Saturday. On account of their depressing influence upon the heart anesthetics were not used as before, but were administered locally. As she was on the operating table more than an

hour, and conscious thro it all it was a very severe tax on her, but she endured it courageously and is doing well now, tho having a much harder time than if she had a strong constitution to begin with. We hope that she will be able to return home within two and a half weeks, and the doctor encourages us to hope that all hindrances to steady recovery are removed, and that good health may be anticipated.

In your letter you allude to the very considerable expense which this unexpected experience involves, and ask whether I should not tell you about it.

Thanking you for the kind inquiry which I greatly appreciate I will state just how it is with us.

When, last September, I declined further aid from the Board I expected that in December I should be on my way to Japan, and the family, in consequence, entitled to a salary. Had I known of these long delays, and these great additional expenses thro my own illness and my wife's I should have faced the future with dismay, but, providentially, we have got along thus far without serious trouble. Renting a house from a brotherinlaw who was owing us a little we have not had to pay out anything as yet on rent account. We have had a small income

from money laid aside year by year as a fund from which to educate the children, which was by no means enough for our regular expenses; we added to it by selling some Japanese articles that we had brought home, and thus far should not have made any heavy inroads on our little capital - were it not for these large extra expenses. My wife's sojourn in this hospital, however, is going to be as long again as anticipated and the expense of it will be at least double. Just how much it will be I cannot yet tell - but probably in the neighborhood of $200.00 I have been trying to get a place to preach for the summer; but such places are very scarce. I recently had an opportunity to engage for three months at such a distance from home, that in consideration of my wife's condition, I did not dare to accept it. Tho the prospect is not very good, I am hoping to find something to do near enough Painesville for me to be at home when needed. Rev. Dr. Leonard Oberlin, Chairman of Bureau of Church and Ministerial supply will do what he can for me.

The prospect of my wife's restoration to health looks so much brighter that I am much encouraged and believe that our best days for work lie before us.

Grateful for your interest, and words of encouragement I remain, faithfully yours. W. W. Curtis

JUN 11 1900
JUN 11 1900

Charity Hospital, Cleveland, O. June 9, 1900

Rev. James L. Barton D.D.
Secretary American Board, Boston, Mass.

My Dear Dr. Barton

In writing to you last week I attempted to give an estimate of the expense incurred thro Mrs. Curtis' need of an operation, and to give, also, some idea of my financial resources in facing this unexpected demand.

I find that I considerably underestimated the expense, and over-estimated my ability to raise the money, therefore I wish to make a further statement, correcting the mistakes of the other.

As for the expense I calculated it would be between $250.00 and $300.00, tho when we came here we expected that Mrs Curtis would be at home in four weeks (instead of eight which it will be) and that the cost would be between $125. and $150.00.

I find that I have already paid out up to date $228.50 and that I shall have to pay the hospital before we get Mrs Curtis away - some $40.00 more. In addition to this will be the surgeon's bill which, tho possibly not more than $50.00 I presume will be $100.00. Dr. Hemiston told me before the operation that his usual charge for such an operation is $300, but as we are missionaries, and in view of

ous circumstances he would charge but $50.00. However there have been two operations instead of one, and eight weeks care instead of four, and it has been at least five times the work anticipated. If he doubles the amount mentioned and makes his bill $100.00 I shall not be surprised, nor feel that he is unjust. He certainly has earned it. The total expense will be at least $320.00 and the doctors bill will very likely bring it up to $375.00 (He is out of town for a week, so that I have been unable to ask him about it.) As for meeting this expense I thought that my brother would be able to send me what is actually needed - altho I regretted that whatever it was it must by that amount reduce the fund laid by for the education of the children. But my brother having already sent me considerably more than he was expecting me to ask for - says that he cannot raise any more for me at present - and I know not where else to look - for a loan. I have been much troubled as to what it is best to do. I have thought that asking the Board for a loan would be a last resort - but only a last resort - which I hoped I should not come to - But I don't know what else to do - I do not know when Mr can go to

apan, nor indeed whether we can go - tho it will be
better disappointment - if we cannot - But Mrs
ortis has been thro a very severe strain there
even weeks of hospital life, she is greatly wasted,
and it will take some time to build her up again.
tho I trust she will not only regain what she has
ost here - but be restored to good health, and become
much stronger than she was -

But perhaps I might sum up the situation by
few brief statements recalling the facts in the case.

1. I voluntarily relinquished aid from the Board
last September, three months before the expiration
of the grant made us.

2. Since that time I have not had any remuner-
ative work because of my expectation to return to
Japan speedily, which expectation has been again
and again disappointed, first by my own and then
by my wife's illness.

3. I am trying to get, and think I shall succeed in
getting a church for the summer, but the remunera-
tion will hardly be sufficient to meet current ex-
penses.

4. I have incurred a debt (a new experience for me)

in the past few months of about $130.00 ~~$135.00~~ for household expenses — and I am now in need of $100.00 (which may amount to $150.00 according to the doctor's charge) to meet special expenses here at the hospital.

In view of these facts would it be improper for me to ask from the Board — a loan — not to exceed at the most the $300.00 voluntarily relinquished last year? I do not wish to be understood as grounding any claim upon the fact of that relinquishment. but aware that the Board does not like to be asked for loans I speak of it as evidence that I am desirous of getting along without calling upon them. I am in need of $100.00, at least, at once in order to get away from here, and perhaps of 50.00 more to settle with the doctor.

It may be that I can pull thro the summer without 300; I speak of it as a maximum limit which I wish I might be allowed to draw if needed — to be repaid with interest within a year from the time of borrowing. I am sorry to ask this — but shall be grateful if it is granted.

Faithfully yours W. W. Curtis

My address will be at the Hospital as above until the 18th

JUN 15 1900

Charity Hospital Cleveland O. June 13/0

Rev James L. Barton D.D.
Sec. Am. Board, Boston Mass.

My Dear Dr. Barton

Your favor of yesterday is just at hand, surprising me with cheque for $300.00 of which the accompanying blank receipt, for my signature, speaks as "balance of allowance three months to Dec. 10, 1899."

My request was for a loan of $100.00 now, to meet present emergency, and the privilege of subsequently drawing to the amount of $200, more if needed, and I hoped to get along without asking for all of this $200. This $200.00 I supposed to have lapsed and not to be drawable from the treasury without a special vote. Since that is not the case, and you have so kindly sent it, I will gratefully accept it, for indeed I do need it to square me up —

With regard to the question of giving up the thought of a return to Japan for the present and settling down until Mrs Curtis' health would warrant a return I think you are right. but will leave the subject for another letter within a day or two. as I write hastily now —

Faithfully yours W. W. Curtis

Receipt enclosed.

Pro

JUN 23 1900

Address 113 Pearl St. Painesville Ohio

JUN 28 1900

Cleveland. Hospital - June 21. 1900

Rev. Jas L. Barton D.D.
Sec. Am. Board. Boston, Mass.

Dear Dr. Barton

I wrote you hastily on the 13th inst. in acknowledgement of your favor of the 12th. purposing to write more at length on the morrow. but I was called away from home, and have been unable until now to write.

In your kind letter you say that, conferring with Mr. Ellison about our present circumstances, it seems to you both better for Mrs Curtis and myself that we give up thought of return now to Japan and settle down in this country leaving return to be decided after Mrs Curtis's full recovery, which course you hope may tend to hasten her recovery.

This you propose in view of our protracted sojourn in the home land, (which by the way you are mistaken in thinking of as "more than four years"; for as we arrived in the middle of Dec. 1896 it is just three and a half years.); in view of the unforseen and unavoidable hindrances which have once and again disappointed me in my plans for an early return; in view also of the fact that this expectation of and

1900

claim for early return have prevented my so settling down as to find remunerative employment, and in view finally and chiefly of the present uncertainty as to when Mrs Curtis will be sufficiently restored in health to warrant a return to Japan.

Such course, you say, would remove my name from the list of active missionaries, but would make no difference whatever about our returning when ready for it, and it might result in the appointment of a new man to Japan, the Mission being sadly in need of reinforcements since but one man has been appointed in the past nine years.

Certainly you are right in your views of the case, and I thank you for speaking of it. Had I supposed that my name being on the active list stood in the way of the appointment of a new man when reinforcements are so very greatly needed I should myself have made the proposition two or three times before this, I see now that I have been a hindrance where I wanted to be a help, and I greatly regret it. Time and again the prospect of my return has looked so doubtful that I have questioned whether it were not better to resign and give up all thought of it. But then I have thought of the needs of the field and of the fewness of the brethren; and have hoped that the way would soon open,

and the prospect for a return looking brighter, I've said to myself I'll not give up - there's a great work to be done yet, and I want a hand in it."

I have never shared in the feeling that some have had at times, that the need of missionary labor in Japan was about over, or that the usefulness of our own mission was about at an end. The work already accomplished in Japan is a grand one, but O the need, the great and urgent-need there yet is of workers there! Loyalty to Japan and to the Mission has made me anxious to hold on, and anxious to get back into the field.

But now that it seems evident that I cannot return for the present, and that I am in the way of others being sent, that same feeling of loyalty makes me anxious to get out of the way, and to that end to have my name taken from the active list at once. This is the most practical way in which I can add my voice to the Mission's plea for reinforcements. Therefore I shall be glad to have it done, hoping that some one to go will speedily be found and sent, and more than one -

Most faithfully yours

W. W. Curtis

NOV 5 1900
DEC 17 1900

232 Elm St. Oberlin Ohio
Oct. 29, 1900

Rev. James L. Barton D.D.
Sec. A.B.C.F.M.

My dear Dr. Barton

I think I have not written you of our change of residence from Painesville to Oberlin which we made early in September.

Dr. Hunniston, the surgeon, had said that Mrs Curtis ought to have a full year in which to recover from the operation and the condition which necessitated it, and that there was good reason to expect good health after this period. To make the most of this year for all of us it seemed wise to come to Oberlin; for Mrs Curtis, that she might have the association of her many friends here and have as pleasant an environment as possible, and that I might be with her the most of the time; for me, that I might have such opportunity for study as Oberlin affords; and for the children, that they might be in the Oberlin schools —

I have entered Prof. King's philosophy class in College and also his theology class with the seniors in the Seminary. I expect to make it a very profitable

year - Mrs Curtis has not yet been gaining as we hoped she would - that terrible operation was a very severe shock to her nervous system; it put her back so that she is not as yet as strong as last spring. but I am hopeful that she will take a new start - and then make more rapid progress -

My thoughts are often of Japan, of our Mission and its needs - Whether we shall ever be able to resume our relations to the Mission and its work is all uncertain - but our hearts are there -

I did not suppose that by asking to have my name removed from the active list I was dissolving the relations which have been so pleasant - with the Mission and the Board - but you have said that it was more technical than anything else, and would make no difference when we are ready to return if providentially, Mrs Curtis should be so restored in health as to warrant it.

By the way - my books I left behind me in Sapporo, - I wish I had them here now - to use - but of course must leave them there until our future course is decided - If it should prove unwise for us to join the Mission again - I trust the Board will authorize the Mission Treasurer to send them to me

I see from the papers that you have been visiting the Mexican Mission - in which I feel especially interested as A.C. Wright is my cousin, and O.C. Olds my nephew - Mr Eaton too is an old college friend - I hope you found them all well and doing well - and the work prospering -

In compliance with the request of the Missionary Secretaries for the observance of a week of prayer - midday prayer meetings are being held here daily in the College Chapel - They are good meetings - tho not as largely attended as ought to be - What need there is of a general awakening of Christians to the Missionary opportunity! To think of the possibilities - and of the probable results if there were a determination on the part of the church to give the gospel to every creature at the earliest possible date - it fills the heart to think of it! God help us all to see our duty and our privilige!

Rejoicing in the work of the American Board - I remain - with kindest regards in which my wife joins me

Faithfully Yours

W. W. Curtis

APR 16 1901 36
APR 16 1901

232 Elm St. Oberlin, Ohio.
Apl. 13, 1901

Rev. James L. Barton D.D.
Sec. A.B.C.F.M., Boston, Mass.

My Dear Dr. Barton

Your last favor, dated Dec. 17, reminds me that when I wrote in Oct. I was obliged to say that Mrs Curtis had not been gaining as we had hoped she would. We had been encouraged by the physicians to think that her recovery might be somewhat rapid. Yet it was a good while after the operation before there seemed any perceptible progress.

I suppose this is not strange, after all, when we take into account how weak she had been before, and how near the operation came to ending disastrously. Indeed, that she survived it seemed wonderful.

You will be glad to know of the change for the better that came at last, and of the encouragement we now have. It gratifies me to be able to report that in the early winter improvement began to be of a more decided character, and that since then the progress has been all that we could expect.

Mrs Curtis is not yet strong, and must needs be careful lest she overdo. Yet she is able to do a good deal, and we feel very thankful that the prospect is so much more encouraging than it was a short time

go, or than it has been at any time since the breakdown in Sapporo. We think there is every reason to anticipate continued progress and complete recovery. As a consequence our thoughts begin to turn Japanward again.

I am enjoying my year in Oberlin very much, and am going to get a good deal out of it. I have made study my business, and for recreation have been supplying a church, ten miles out in the country going most of the time even thro the winter on my bicycle.

I have been in two of Prof. King's classes, one Theology, the other philosophy, and have been greatly helped by him. Prof. King is a rare teacher, with a grand personality. — I wonder if you have seen his new book, Reconstruction in Theology —) I cannot think of any one who would be likely to do as much for Japan by a lecture tour there as he.

As for the question of our return to Japan if Mrs Curtis continues to gain, as there is every reason to suppose she may do, I think it would be perfectly safe for me to go out this autumn if the Prudential Committee think it best. Altho it would probably be advisable for the wife and children to remain in this country thro another winter.

With sincerest regards from us both

Faithfully Yours W. W. Curtis

APR 20 1901

232 Elm St. Oberlin Ohio
Apl 18. 1901

APR 23 1901

Rev. James L. Barton D.D.,
Sec. A.B.C.F.M. Boston Mass.

My Dear Dr. Barton

Your letter of the 16th confirms me in a suspicion I had that my letter of the 13th inst, was not as clearly expressed in one or two respects as it ought to have been.

I fully agree with you in the opinion you express that it would be "better and safer" not to go back to Japan until assured that there is for Mrs Curtis "no danger of relapse, and every prospect of continued health". She certainly ought not to go, nor ought I myself to go in advance if there is any danger in that respect. But that being assured it seems hardly necessary or advisable that I should remain in this country until her health is thoroughly firm.

In my letter the other day I failed to make it clear "I think all danger of relapse is past, and that every reason to expect continued progress. I did that the prospect of recovery is much more encouraging than at any time since the breakdown in Sapporo, I ought to have also said, that she stronger than at any time within that period, and

in better health. She is now in very much better condition to have me leave her than she was a year and a half ago when the doctors thought it would be all right for me to do so: she is much stronger, and better able to bear the added responsibilities which my absence would bring upon her. And this being the case now, it seems that with continued improvement there could be no risk in my going this autumn.

Before, she had misgivings; she dreaded the responsibility; she felt that she was at the critical time of life when no one could tell what the outcome would be. Yet because the doctors said she was going to be all right, she felt that she ought not to keep me longer from my work. Now, there is no such dread, no such misgivings; she has met the danger and is safely by it.

I fear that my remark the other day that when I wrote in October "Mrs C. had not been gaining as we had hoped" was a misleading one. We were doubtless more discouraged in October than we ought to have been. The surgeon, Dr. Humiston, before the operation said that in six months she ought to be all right, but after the operation,

when he realized how weak she had been, he said "You must allow her a full year in which to get well, and then ~~until~~ by the following autumn she can safely go to Japan." His words have proved truer - so far - than I realized when writing the other day. For the first six months progress seemed very slow, but during the last five it has been all we could hope, so that, altho made cautious by past experience, I, nevertheless, feel confident that by next autumn Mrs Curtis will be in much better condition to go to Japan even than she was when she first went out. And yet I would rather she should not then attempt it but go steadily on building up health until firmly established, while I go out by myself.

That first journey she made with a nursing infant; she had three more children born in Japan. The vicissitudes of the ten years' life in Japan were many - yet there is every reason to think she would have come home at the end of the ten years in good health, if we had planned to return then, and so remained a little longer in our Sendai home. But I had been working the Hokkaido field from a distance for several years and we wanted to get that work thoroughly so -

tablished, and thought we could move up there and spend two years more before coming home. The moving was unexpectedly hard (more than six days en route) The delays in building because of our property being in the hands of the Doshisha, the living in a Japanese house in Sapporo, the necessity, on account of the rigors of Hokkaido winters, of getting into our own house while the plastering was wet, and other hardships, led to the break down. Even then if she could have had one of our own physicians, or some one who understood such nerve troubles, there is every reason to think she would have escaped this long and terrible illness. Now, I do not anticipate my wife's becoming a very robust woman, she will never climb Fujiyama, nor shall I be willing to see her severely taxed in other ways, but I do expect her to be stronger than I have ever seen her, and to outlive and outwork many a woman now far stronger than she, because we both have learned the wisdom of being careful, and not overtaxing one's strength.

There is one other thing I must speak of at the risk of making my letter longer than I could wish. You speak of our

having "been disappointed two or three times in the progress of her recovery." Very likely you have in mind that my journey to Japan has been postponed twice. But perhaps you fail to remember that the first time it was on my own account, because of an acute attack of sciatica. The only other time I have talked of going it was on account of this special trouble of my wife's, the coming of which Dr. Fisher had failed to see when, a year before, my return in the following autumn was proposed. Now, notwithstanding the breakdown, the long, hard experience before we could have a foreign physician, the trying journey home, &c, Mrs Curtis thinks she would have been ready for a return ~~for a return in~~ in a year and a half, or at the most two years, if it had not been for the coming in of this new trouble. Dr. Fisher recognized that the menopause was hindering recovery, but that that all trouble would disappear when the change was fully established, not recognizing the exact nature of the trouble. After leaving his care, at Elmira Sanitarium, Mrs Curtis saw no physician for a whole year. She was apparently gaining, tho slowly, and we that time was all that was needed. It was in the meanwhile that my plans for go-

ing back were being perfected. Then I was laid aside by sciatica, and then when well enough to resume my plans - the new symptoms appeared in Mrs C's case that made us feel that there was some trouble needing a physician's attention. This led to the discovery of the special danger to avert which the operation was necessary. There was an organic cause for the condition of the nerves, which in its early stages had not been recognized, but which Dr. Humiston said was sufficient to account for all her weakness. That organic trouble has been removed by the operation, and there is no possibility of its return. All danger in that direction has been eliminated.

I think, however, it will be well to consult Dr Humiston in Cleveland once more. I am sure he would give a cautious yet candid opinion that might be relied upon - I do not wish to run any risk of another breakdown, and if there is any liability of further trouble, would much rather give up all that of Japan; yet if the present indications of restoration to full health are confirmed, we should prefer not to abandon the work to which we gave our lives, and in which the best of our years have been spent.

I have raised the question of a return thus early because we must have time to lay our plans and make preparations. By autumn we can be practically certain about Mrs Curtis's prospects.

It would probably be better for her to remain here another year, both for her own sake, that her progress may go on uninterruptedly, and also for the children's sake since two of them are getting where they are a little too old to go back to Japan, and yet too young to leave alone just yet.

Yet if I am going out it seems that the sooner I can go the better. I shall have had a year here most profitably spent, so that I feel myself in much better shape for work than I was before, but it is time that definite plans for the next year were being made.

If there is any other question involved in regard to our return, than that of my wife's health I should like to know its nature. If that is the one question, as I have understood, then I feel that the days of anxious waiting are practically ended.

He who has preserved us, and brought us safely thus far on our way will yet bring us to the desired end.

Your anticipated visit to India and other lands takes me by surprise. I hope that the change

will be a rest to you, as well as a great blessing to the fields you visit; that you may enjoy the absence and be brought safely home.

I do not know just when you start, or whether this letter may catch your eye. I wish it may, but am glad it is sure to be seen by Mr. Ellison. I wish he could have visited us in Sapporo while in Japan and so got a little better acquainted. Yet I am certain that in him we have the truest kind of friend, one anxious to do all that he can to help on the work of Japan's evangelization, and one in full sympathy with the missionary as well as the cause. Wishing you bon-voyage from Mrs Curtis and myself

Most faithfully yours
W. W. Curtis

Otaru, Apr. 18, 1901

APR 30 1901

232 Elm St. Oberlin O.
Apl. 29. 1901

To the Sub-Committee on Japan
of the A. B. C. F. M. Boston, Mass.

Dear Sirs

On the eve of his departure Dr. Barton has kindly written me saying that my two letters of recent date will be placed in the hands of your Committee, and advising me to write you if I would like to add anything to what has already been written.

I should like to say that it was not my thought in writing him to press for immediate action. My first letter was sent simply to report progress, and speak of our hope of being able to return to Japan.

From Dr. Barton's reply I felt that the case had not been made as clear as it ought to have been and therefore wrote again.

We are not in haste for an absolute decision of the question; indeed, should prefer to run no risk of disappointing the Mission by having the matter made prominent until it is practically certain that our hopes can be realized.

We would like to feel assured that if all goes well with Mrs Curtis we can look forward

Oberlin.
Apr. 18. 1901

Oberlin, Apr. 23 1901

to a return, and that may bring the fall work to a close. But yet we need for our own part, better wait a few weeks longer before definitely acting in the matter, in order that we may consult the sisters, and also to see how the woman question is going to affect them. Write, and whether she will continue to live here until then.

Should this course meet with your approval we will quietly go on with our plans, hoping to repeat definitely our joint request.

Most respectfully and faithfully yours

J. W. Smith

232 Elm St. Oberlin, O.
June 7, 1901

C. H. Daniels, D.D. Sec
A.B.C.F.M. Boston Mass.

My Dear Dr. Daniels

Your letter of the 5th inst. comes to hand just as I was about writing to the Sub-Committee on Japan of our interview with Dr. Humiston, whose certificate I enclose. It gives me great surprise both because of the nature of the decision concerning our return to Japan which you speak of as reluctantly reached by the sub-committee, and also because I did not suppose that the question of our reappointment and return was at present before the Committee.

As soon as I learned that my letters to Dr. Barton, written not as an application for reappointment but to report progress were to be referred to the Committee on Japan I wrote them under date of Apl 29, saying that we should prefer to have the question left open a little longer to see how the coming on of warmer weather would affect Mrs Curtis, whose progress had been so very satisfactory thro the winter and early spring. and especially in order that we might get the opinion of Dr. Humiston who performed the operation a year ago - and who living in Cleveland had not seen her since last July -

Received June 29 1901

We were unable to get to Cleveland until a week ago, and my writing to send his certificate has been delayed a little by pressing matters. Nothing would have prevented my forwarding it at once had I supposed that our return was now under consideration. I need not say that I am sure no injustice was intended in taking action at once, and yet as no reply was made to my request for delay of definite action I think it was natural that we should understand that the question was laid aside for the present. Was it not natural, also, that we should suppose that a decision turning wholly upon the question of health would not be attempted without medical opinion on the subject? Dr. Barton had said that the Committee would probably desire further correspondence with me, and wish for further statements "especially from the physicians who know Mrs Curtis best and who are able to speak professionally as to her health and prospects for the future."

You will understand, I am sure, something of our surprise at your report, and not think it strange that we earnestly hope that the question has not been finally passed upon but is still open for consideration.

That the facts of the case were not clearly apprehended I think is quite apparent in the reasons given for the adverse report. You give them as fol

lows – "It seemed to the Committee, in view of the precarious health of Mrs Curtis, and her prolonged ill health since coming home in '94 and even before, that the wisdom of her return to Japan was rendered so doubtful", etc.

Here are three reasons given – 1. "Precarious health" i.e. at present. 2. "Prolonged illness since coming home in '94". 3. Prolonged illness "even before" the home coming.

In each of the three, error or misapprehension is involved. I. Mrs Curtis's health was "precarious" for several years after coming home, but for the past seven or eight months there has been steady and great progress so that now instead of its being "precarious" it is decidedly promising. I feel confident that "the physicians who know her best" would say so. The reason why her condition was precarious so long is that there was need of a serious operation. There was a terrible strain on the vital force and the nervous system which the doctors did not discover until last Spring – It was removed by an operation from which she is satisfactorily recovering – The cause for it no longer exists, and the precarious condition no longer exists.

If there is doubt after reading the enclosed certificate, which is about as briefly put as possible, will you please write to Dr. Humiston. I think he will be kind enough to give any information desired.

Or if you wish further testimony allow me to take Mrs Curtis to Painesville that Dr. C. F. House may see her and report. He is a brother to missionary House of Turkey, is a prominent member of the Cong'l Church, and a physician of skill, and of considerable experience ~~with~~ in nervous ~~troubles~~ troubles and in operations. He knew Mrs Curtis of old, as that was her former home, and knows her family. He was acquainted with her condition last year while we lived in Painesville, advised the operation, and knew of her condition after it, until we came to Oberlin in Sept. I should be glad to have his opinion of her case.

We have corresponded some with him as well as with Dr. Humiston, since coming to Oberlin - since these two physicians both understood the case. There has been no occasion to consult a physician here except ~~two~~ or three weeks ago when Mrs Curtis was suffering from an acute attack which affected five out of six of the family. I think that both Dr Humiston and Dr. House would both testify that Mrs Curtis's condition of health is very satisfactory.

II. As to the second reason given for an adverse opinion, "Prolonged ill health since returning in '94." permit me to call attention to the fact that our return was not in '94 but the middle of Dec. '96, (almost

'97), and 2) to the fact that the cause of the prolonged ill-health was a local condition, already mentioned, fully sufficient to account for all the nervous trouble and physical weakness. It ought to have been discovered long before, and she relieved from it, but it is now wholly of the past, and like trouble cannot occur again.

III. As for prolonged ill health "even before" return from Japan, there must surely be some misunderstanding. Before the breakdown in June '96 her health was good. That breakdown was due to a series of hardships that would have been trying to any woman. Before that she was in such health that we planned to make over stay in Japan, (It was her first period of service) twelve years, and so just before the tenth year of service made that great change to Hokkaido, which was so unfortunate in its results to us, tho so fortunate for the work of our Mission, and for the churches ~~in~~ Hokkaido.

These evident misapprehensions, and especially this last as to prolonged ill health in Japan, leads me to question whether some confusion has not arisen, due to similarity of names, in considering the case of my wife, Mrs W. W. Curtis, and that of

Mrs W. L. Curtis, who was for some years in Japan confined to her room. I fear that conditions belonging to the one case may have been attributed to the other. It is possible that in hearing from Japan allusions to the ill health of "Mrs Curtis" may be applied to the one for whom they were not intended unless care is taken that the distinction between the two cases is kept in mind.

We should be sorry to have the burdens of the W. L. C's, increased by shouldering any of our infirmities, and our burdens have been sufficient without having any of theirs attributed to us.

I think a word should be added with regard to Dr. Hunniston's opinion. He does not believe in sending married women to foreign fields. He said to me very emphatically last year that the work ought to be done by single men and women; married women ought not to attempt it. When in his office the other day, he asked "Are you going back to China?" and when I said "Our field was not China but Japan", he said "I would not give my consent for any woman to go to China, but Japan is a different place." "As for going back", I said, "We should like to do it if Mrs Curtis is going to be well." "When would you want to go?" was the next inquiry. "I should like to

go, myself, this autumn, if sure that she could follow a year later." "That will be all right," was his reply, "she ought really not to have any strain upon her for another year." I told him that if it will be all right for Mrs Curtis to go, the Secretaries of the Board will want a physician's certificate to that effect. He at once wrote this very brief one, which as he read it over sounded so cold compared with the language he had just been using in regard to her improvement, and her prospects for good health - that I remarked - "I fear that the Secretaries will hardly appreciate how promising her condition is." "Why," said he, Mrs Curtis has undergone a "major operation", The secretaries surely know what that means, and will understand that it takes a year or two for the nerves to recover from the shock of such an operation".

Dr. Humiston was, certainly, very much pleased with her progress and present appearance, and spoke with confidence ~~about~~ of her complete recovery, tho expressing the hope that she could have another year without much strain -

Another reason, in our minds, for her remaining another year before going out, and for this reason

perhaps two years at home would be better, is the age of the children. The two older ones are hardly old enough to be left alone, and on account of their education we should not wish to take them with us.

Now in regard to this whole matter I want to say that I am very anxious not to make mistake. If Mrs Curtis's health doesn't warrant a return I do not want to go. It is altogether too serious a business; too much is at stake. The prospect has looked very dark at times, but the clouds have rolled away, and of late I have been in the sunshine of strong evidence that Dr. Fisher prophesied right when he said "Her best days are before her." I do not believe that I am over sanguine. I know that the financial problem of the Board is a serious one, and that you do not want to run great risk. I do not believe the risk is great in our case, and what there is I am ready to take upon myself, guaranteeing that in case Mrs Curtis does not recover health so as to join me in due time, and in consequence there should be need of my returning to America, I will pay the expense of my return, and we will look to the Board for no further aid. And since it seems

best that Mrs Curtis should remain with the children some time longer - there will be ampler time to determine whether her health is to be fully established, and if it should not be, she will not go out, thus avoiding all expense of travel of any one besides myself.

Before I decided in 1877 to accept the invitation that came from the Board to enter the foreign work I considered very carefully one of the questions asked in the Manual sent me: It was whether I purposed to make it my life work, - I answered it in the affirmative and consecrated my life to the work. I left a field which was very dear to me, believing that it was God's call - as well as that of the Board. I have given some twenty years of my life to Japan, and in these late years of trial I have found it impossible not to cherish the hope that I could again take up that work. Now that what has been regarded as the one obstacle in the way of a return seems in God's providence to be removed by the returning health of my wife - I am anxious that it should not be prevented by any misunderstanding of the situation.

It is with this desire, and with grateful appreciation of the kindness of the Board in all my relations to it in the past - that I have written the above -

Most faithfully yours
W. W. Curtis

Oberlin. O
June 7. 1901

232 Elm St. Oberlin Ohio
June 10. 1901

Rev. C. H. Daniels D.D. Sec
A.B.C.F.M. Boston Mass.

My Dear Dr. Daniels

In my letter of Saturday I suggested the writing to Dr. Humiston of Cleveland, for further information concerning the health of Mrs. Curtis. It occurs to me that the doctor was to be out of the city last week, and the most, if not all, of this, which may cause delay in hearing from him. Yet I hope you would get a reply in season for the next meeting of the Prudential Committee if that is to be next week Tues.

In speaking of Dr. Humiston's not seeing Mrs. Curtis from last July until our visit to Cleveland May 31, perhaps I did not make it clear that we consulted him by mail as there was occasion, and that we regarded him as her physician, she having no other.

I should like to further suggest that Dr. Jno C. Fisher, now at the head of Gleason Sanitarium Elmira, N.Y. but then at the head of Lytton Springs Sanitarium, Calif. took charge of Mrs Curtis upon our arrival from Japan ~~and that when~~ He was her

physician during our first year in Calif - and then he came to Elmira. When we crossed the continent after another year in Calif. it was to put Mrs Curtis under his care again. He was practically her physician from Dec '96 to June '99.

He is especially able in nervous troubles, and qualified to give an expert opinion if he should see Mrs Curtis again; and he would then be able to say what change there has been since two years ago. Dr. Fisher has had, with his family personal experience of Missionary life, and knows of its demands upon mothers, If his opinion is desired I should be glad to have Mrs Curtis go to Elmira, for there is no one who could speak with such full knowledge of her case, past and present, as he. In going there Mrs Curtis would pass thro Painesville, would like to visit there, which would give Dr. House good opportunity to see her. If medical opinion has anything to do with deciding this question, which turns upon present and prospective health, it seems to me that these three physicians should be consulted since they can speak, and are the only ones who can speak, from knowledge. Would it not be more satisfactory to the Committee to have their opinion before final action is taken? If it should be adverse, I should not simply acquiesce, I should be unwilling to go to Japan.

Faithfully yours
W. W. Curtis

Evening Post June 10, 1901

232 Elm St. Oberlin O.
June 20. 1901

Dr. Wm H. Humiston
122 Euclid Ave. Cleveland

My Dear Dr. Humiston

The health-certificate which you recently gave Mrs Curtis was forwarded to the American Board. I trust it will be satisfactory, but I took the liberty of asking them to write you if they wish for further information. I feel sure of your kind readiness to give it altho we have been so much trouble to you already.

The Board are very likely to entertain fears that, because of what she has already been thro, Mrs Curtis may break down again, or at least be more liable to break down. Wishing they had a fuller expression of your opinion on this point, I should like to ask you two or three questions, in addition to those asked in your office, and ask also for permission to send your reply to the Board.

May I ask:—

1. Is there any possible danger of a recurrence of the trouble which necessitated the operation?

Is there any special liability of a return of nervous trouble if due time is now given. (In your certificate you said she ought to have another year,) to recover fully from the strain of the operation?

After the nervous system has had time, as proposed above, to regain its tone, do you think that a return to Japan would involve any more risk than the sending out of an untried young woman of recognized good health who would have to meet the experiences and perils incident to maternity and to the change of life?

I should be very glad of your opinion on these points or any others bearing on Mrs Curtis's prospects for good health, and I shall gratefully appreciate your kindness in giving them.

Most sincerely Yours

W. W. Curtis

232 Elm St. Oberlin Ohio
June 22, 1901

Mr Ellison, Chairman of
Sub-Committee on Japan of the
A.B.C.F.M. Boston, Mass.

My Dear Mr Ellison

I was just on the point of reporting to your Committee that Mrs Curtis continues to improve in a most gratifying, and enclosing Dr. Humiston's Certificate of Health, when I received from Dr. Daniels the startling intelligence that the Committee deemed it unwise on account of Mrs Curtis' precarious condition to recommend reappointment.

My two letters to him Dr. Daniels tells me have been turned over to your Committee. I hope they have already removed all apprehensions. Yet you may, very naturally, fear that I am over sanguine in regard to future prospects. For this reason, and to make very sure for myself and also because the health-certificate was so very brief, I wrote to Dr. Humiston the other day asking two or three questions. His reply is just at hand, and I hasten to forward it together with my letter to him. I trust it will help to a clear understanding of the case and remove all doubts. In my own opinion Mrs Curtis is today in vastly better health than when, a year

ago last winter, my return to Japan without her was approved, from which return I was providentially prevented by my own ill health. I could go now without the anxiety that I must have felt at any time hitherto. My own health is now good, and my year of special study here at Oberlin has not only been of great personal benefit but will enable me to do better work than I could have done without it.

I feel that you will be personally glad to know this. From your long-continued relations to the Mission you have come to seem like a personal friend altho when you were in Japan, I saw so little of you and (since, to our great regret, you could not visit Sapporo,) the family did not have the privilege of meeting you at all. Who are associated with you on this Committee I am not aware — but I wish I could have had the privilege of personally meeting you all. If there are any points on which the Committee desire further light please let me know.

I shall deem it a privilege to hear from you at any time, now or subsequently —

With high regard I remain
Faithfully yours
W. W. Curtis

JUL 29 1901
JUL 29

232 Elm St. Oberlin Ohio –
July 25, 1901

Rev. C. H. Daniels D.D.
Sec. A.B.C.F.M. Boston

My Dear Dr. Daniels

Your letter of 20th inst. came while I was out of town, or I should have at once acknowledged it.

I regret that you see no way, at present, for further consideration of the question of my return to Japan. It seems to me that the merits of the case have not been clearly apprehended, and are not now, but I will not attempt to go into them further.

To one thing perhaps I ought to call attention. The report of the Committee was made, and action was taken without any medical opinion whatever as to Mrs Curtis's present condition. Your letter implies that the first certificate from Dr. Humiston was in hand at the time, and Mr Ellison, in conversation with my brother spoke of it as in hand before the decision was reached. But that first certificate was forwarded in my letter of June 7th (as you will see from reference to that letter) which was written in answer to yours of June 5, report-

Oberlin, June 22, 1901

ing the Committee's decision. In my letters to Dr. Barton of Apl. 13 & 18, which contained all the information the Committee had, no medical opinion was given later than that of Dr. Humiston's at the time of the operation in April of last year. I suppose my letter of Apl. 29. was also in hand, but that contained simply the request that action be deferred in order that we might consult Dr. Humiston in Cleveland.

I am aware that our Japan Mission has suffered exceptionally from the illness of its women, and I recognize the need of much caution on the part of the Prudential Committee. But I have thought our plans and proposals very cautious. Because unwilling to run any risk of another breakdown, we waited a full year after the operation before even raising the question of return.

During that year the expectations of the physicians have been fully realized, and the progress has been all that could be asked, and yet, to make assurance doubly sure, I proposed to wait until this autumn before going out myself, and to have Mrs Curtis stay quietly on

a couple of years more here, for the children's sake as well as for her own,

Is the case at all parallel to the one of which you speak? That lady, within a few months of the operation, and without any test here as to its success, goes back to Japan, and subjects herself to the strain of missionary life there. Our plan was to wait 18 months from the time of the operation before I should go, and then not to have Mrs C. go, tho she might, but to leave her in this country a year or two more — the doctor, whose predictions have thus far been verified, saying that she will be able before that time to do as much as she ever did in her life.

The risk seems reduced to the very lowest minimum, and with the great opportunity now in Japan, and the reduced force of the Mission needing help so much, it seems strange that the Board should not be willing to take such risk, nor even let me assume it.

But blessings on the Board! and may the hands of those now in Japan be strengthened, and their health preserved!

Sincerely Yours
Wm W. Curtis

JUL 14 1902 44.

Oberlin, Ohio July 9, 1902

Rev Jas L. Barton D.D. -
Sec. A.B.C.F.M., Boston Mass

Dear Dr. Barton

Your favor of 5th inst. came to hand yesterday, speaking of the appointment of Rev. & Mrs E. F. Bell to the Japan Mission. - It fortunately found me at home after an absence of three months - and before I got off again which I expect to do in a few days -

We have taken pleasure in writing to Mr & Mrs Bell, congratulating them on their appointment to such a field and wishing them much joy in the work - I was just writing to Mr. Rowland, and so had opportunity of congratulating the Sapporo Station too, on their probable reinforcement -

You will be pleased to know that Mrs Curtis has made fine progress the past year, and is finding real enjoyment in her work -

Hoping that Mrs Barton and yourself are in good health -

Sincerely Yours W. W. Curtis

Rec'd JUL 14 1903

Oberlin, O July 13, 1903

James L. Barton D.D. Sec
Am. Bd Com. For. Miss.
Boston

Ans'd JUL 15 1903

My Dear Dr. Barton

Our books have at last arrived from Japan — and as you requested in your kind favor of January 29. I send herewith account of expenses paid by me — I wish it were not so large a bill —

We are expecting one of our Sendai young men — Mr. Ogawa here in a few days to spend a year or two in study at Oberlin He is now at the C. E. Conv. in Denver —

Mrs Curtis joins me in kind regards

Sincerely yours
W. W. Curtis

quite a share in the work, and I said: "That is not my kind. If you want to go, I will gladly teach for you and leave you free for that time". But when the Kuria people came on Miss Case was largely occupied in work which she could not delegate. Still I had no thought of going until one of the evangelists said to me, "Please go, you are so skillful about little things". This gave me my cue and for fourteen days I attended pretty consistently to the "little things". In the King's preaching place which is under the Mission

Rec'd JUN 9 1903

Miss Mary B. Daniels
c/o K. Awaguchi Esq.
Osaka. May 19. 1903

46

ACK'D JUN 15 1903

Dear Dr. Barton:

I am quite willing to cry "mea culpa" to any charge you may bring against me in the matter of letter writing. I am however comforted by the knowledge that both Miss Case and Miss Colby have written you about the "Shudo Kwan" work. It is the most absorbing work I ever took any part in. My own experience in the matter has been peculiar. From the beginning Miss Case has looked forward to taking

be conducted from the beginning to the end of the meetings.

Although I was one of the smallest factors in the work I gained one great and lasting good, a close personal knowledge and friendship with the workers with whom I had not been thrown before. Certainly we can not complain at this time about lack of cordiality on the part of the Japanese workers. Miss Colby, Miss Cole and I have been beseached both officially and by all the pastors personally to make such arrangements in our work

control we are doing street preaching every Sunday night. and the people who work there have a skill in managing crowds which church workers have not gained. I had many opportunities for talks with those who seemed much interested. If we had had a room where we could have held after meetings I think much more thorough work and better results could have been accomplished. But such apparent hunger for the Gospel was a thing we had no expectation of, and it did not occur to the committee on arrangement that the main room would

"I dont see why you take so much trouble to get a man like that way out from America. He cant be a better evangelistic worker than Mr. Wang and he will have to speak through an interpreter"

I have been very well all this past winter and spring and much interested in my work especially that in the Girls School. I have had comparitively little time at my disposal for that work but if there is anything more entertaining than the developement of a childs mind I dont know what it is. The pupils in my classes are from ten to sixteen

as will allow us to give our whole time to the "Dendo Kwan" when it comes our turn next time which will be June 3. One interesting remark I desire specially to record Mr. Mitani a young man who has had a peculiar history but who has been much helped by Mr. Burton was prominent in our work at the Exhibition. The other day he was calling on me and I invited him to come to Osaka, (He is now in our work in Kishiwada) and attend Mr Petacost's meetings here. He accepted gladly, but remarked

which you support. Of course this is quite natural, but it is hardly an argument to the Japanese for self support. They could not get on without the foreign teachers, and they could not hire them this they know perfectly well & it keeps them in a grateful state of mind which make work run easily. I do not mean to speak critically of Kobe School I think they are doing the best they can; but the fact that here the Japanese all know that if they felt they could not work with us they would have only to say so and we would leave, and that if they did not treat us

and it seems to me some times that their growth is apparent from week to week. We are in desperate need of another lady here. The school is in fine condition, and increasing constantly. The teachers are extremely earnest in regard to the religious training of the girls and there is absolutely no feeling against the foreigners. I always feel that my advice is accepted or refused at its value without reference to my nationality. It seems hard that you in America take less interest in a school like this which now asks nothing of the Board except the salary of its foreign teachers than you do in school

a lady here while Miss Cease & Miss Colby are still at work that she may get her bearings before it is necessary for her to take any real responsibility in the school. Personally I feel torn in two all the time. I enjoy my work in the School, and have had exceptionally good results from my junior C.E. while I have carried on with my pupils. but in the mean time much evangelistic work which is just crying to be done is left uncared for.

Do take some interest in us.

Cordially

Mary Bugant Daniels

as we considered fit we should withdraw. these two facts together with the greater fact that they Know the ultimate authority is in their hands. make the wheels move smoothly and avoid causes of friction which I know exist in other schools. The greatest thing here is a person who speaks Japanese easily and understand the people thoroughly. Of course such a person is valuable anywhere, but more so where influence is the only power. So you can see why we are so anxious for

83 Third Ave.
Northampton Mass
Jan 8 1908

Mary B Daniels

Dear Miss Stanwood:

As I am not sure how much you have heard about my doings during the last six months I will tell my story as if you knew nothing about it, then I shall not omit anything important

I think that when I came back from Japan, my cousin Dr Hubbard felt that rest was my chief need, but in the early part of last summer he came to think that I ought to have some definite treatment, and that it would be wise for me to go

beneficial. When I returned from Boston in Aug. after seeing the Dr. I came up here to stay permanently as I have so many more friends & interests here. I have been absolutely quiet all the Autumn & Winter so far. but now I begin to feel like more active work again. I really think that I never felt in better health than I do now. Every one speaks of how well I look, but what is the important point Dr. Putnam and Dr Hubbard both say that they think me in suitable condition to return to Japan. Dr. Putnam will give me a statement to this effect if you desire, but I should think you might be better informed in the matter if you consulted him directly. If added to Dr. Putnam's opinion you care to hear from Dr. Hubbard he will willingly write you.

I do not think it specially good for me to go back before the summer as at best I could have but a few week in Osaka before the intense heat. If I could leave here in July or Aug. having started every thing but my most personal effects before me. I should think it the most economical use of time.

Do you wish me to go Boston before you decide definetely about my return, or is there any other point on which you desire information.

Cordially
Mary B. Daniels

into a sanatarium -

As he did not know a really suitable place for me he advised me to consult Dr. Noyes of the Boston Insane Hospital where Wolfe is an old friend of mine, thinking he would be more likely to know the right place for me.

The Noyes were most kind, and Dr Noyes was most decided in his judgment, after seeing and talking with me that I did not need to go to a sanatarium, but advised me to consult Dr. James J. Putnam of Boston. Dr. Putnam did not advise a sanatarium, but after a very careful examination put me on a course of treatment which has been most

Rec'd FEB 28 1908

83 Third Ave.
Northampton Hall
Feb 26. 1908

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Dear Mr. Beel:

Thank you for the cordial letter you sent me. Feb 5. It was a relief to hear that Dr. Putnam had spoken encouragingly of my return to Japan. Now that you have heard in the same strain from Dr. Hubbard I assume that my return will be authorized.

Dr Hubbard is far from well at present, so I have hesitated to press very earnestly for this letter which I now hear he has sent to the Pruds. He is always

sort of thing it is quite within my power to avoid, and I believe myself fully capable of carrying on the steady quiet work of ordinary times.

I should be grateful to have the formalities of the reappointment finished as soon as may be, so that I can say that I am going back & may also push my preparation in a way not to over tax myself at the end.

I am sorry to hear of the hard time Mrs Bell has had. I do hope she may regain her strength thoroughly without further set backs. I shall certainly hope to see you both the next time I am in Boston. Thank you for the Japanese news your letter contained.

Cordially

Mary Bryant Daniels

Mary B. Daniels

Northampton, Mass. Feb. 26 1905.

a little behind hand, and the tendancy is naturally more marked during a time of ill health.

I am really in better condition than I was when the doctors talked with me last, for I think I understand much better than at first what is the source of my trouble and how I should manage myself, and every month of care and proper living plants my feet more surely in the road of health. I fear I can never again do the intensely exciting sort of work that I did during Japanese war, but that

83 Third Ave 49
Northampton. Mass.
May 4. 1908

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Dear Mr. Bell:

May I presume on the "family" relation, and ask your help in gaining information I find it difficult to get elsewhere. Do you know anything of the Pedleys plans for returning to Japan? If they are going in Aug. or Sept. that would suit me exactly and I would joyfully join myself to their company Have the Miss Stowes

Miss Mary B. Daniels

Northampton - May 4 - 1908

gone this spring or will they be going in the early autumn. What other useful information have you as to the plans of Japan missionaries?

I want specially to thank you for the sympathetic tone of all your correspondence about my re appointment. I appreciated it very thoroughly.

I expect to spend a week or ten days in Boston before the month is over and then I hope to see both you and Mrs Bell. Cordially

Mary B Daniels

Rec'd JUL 27 1908

83 Third Ave.
Northampton
July 26. 1908

Dear Mr. Bell:

I am writing this to ask some advice from you though I have not the least idea whether this is your vacation or not: but it really makes no difference, as whoever opens this can give me the information I desire.

I think it will be about as easy and more satisfactory if I go to Boston some time in Aug - to see whoever is at that time in charge of the treasurer's department, settle

Mary B. Daniels

Northampton - Mass. July 26 1908.

Questions

where they must ask me to visit them. for that might be most inconvenient. If I could know something of their whereabouts and plans before I wrote them I could manage more satisfactorily.

I feel that I am shooting this letter into space, but I know the answer I wish will come from somebody.

Cordially

Mary B. Daniels

about my tickets &c. and be
sure that I perfectly understand
every thing, as I am traveling alone
across the continent. My plan to
go down is about half suggested
by these motives and the other
half is that I can not bear to go
back to Japan without seeing the
Kearys. So my two fold question
is: is there any difference as to when
I have my interview at the treasurer's
office — and are the Kearys settled
at Auburndale and likely to be
there through the month of Aug. I want
to see them, but I do not want
to put them in a position

SEP 30 1909

Mary Bryant Daniels

An appreciation.

Sunday, July 4th, was to be a red letter day at the Umeda Sunday School in Osaka. Miss Daniels and her bible woman, Tanaka San, had been for some weeks before had been preparing with their own hands a variety of presents to give to the pupils whose regular attendance, diligence and deportment had marked them as the worthy recipients of these favors during the four months the school had been in existence. Miss Daniels' herself was to present the gift to each pupil. But when the day came she could not be present, and no one felt the disappointment more than she did. Four days later on July 8th she herself went to receive her eternal reward.

Up to within a week of her death she was planning and laboring to make the boys and girls of Japan happy. These last labors were characteristic of all her work for the Japanese during the twenty years she had lived in Osaka.

She was a woman of varied activities. When she had charge of the Juvenile Department of the Baikwa Girls' School she was constantly searching for the newest ideas and the most modern methods for instructing these pupils of such tender years. The same efficient service

was rendered in teaching private classes of young men, school teachers and officials, as well as ladies of the better classes. She took the most lively interest in the pupils who came under her instruction. She was not content with the mere recital of prescribed lessons. She aimed at the enlargement of the intellect of her pupils and she held to a high standard of attainment for them all - young and old alike. Because of this, and because she discouraged the attendance of mere on-lookers her classes were not large.

Her taste for the best literature which she had acquired in Smith College never left her, and it was a part of her ambition that some at least of those who came to her classes should remain long enough under her instruction to enjoy these higher studies. Because of her marked proficiency in Latin she rendered valuable aid to some of the children in the Mission in their preparation for school life in America.

Her last furlough in the home land was prolonged because of feeble health; and yet it became manifest after her return to

saka less than a year ago that during this enforced absence she had been increasing her stock of new ideas to put into practice when she did return. She came back to Osaka with many new appliances and with a fresh hope and enthusiasm, and with a stronger faith than her physical powers would permit her to perform.

As soon as a suitable building could be found she opened a Sunday School and a variety of classes especially for young people in a new and growing part of the city. From this place radiated many lines of work, and it was one of her expressed wishes that in connection with the evangelistic work of the Station this place should grow eventually into a strong self-supporting church. Many years before in a similar manner she began work in the new and growing district of Kujo in the southern part of Osaka, thus helping to lay the foundations of what is now the flourishing Kujo church. In order to get nearer to the women of this comparatively poor neighborhood, she lived several days at a time in the Japanese house of her bible woman. She had

so close associations with Japanese women of the better classes. During the Russo-Japan war the ladies of the city, with the wife of the Governor at their head, formed a Patriotic Nurses Association the members of which were on duty on stated days at the Osaka harbor aiding to dress the wounds of the wounded soldiers who were brought over from Manchuria by ship loads.

Miss Daniels was the only foreign lady in this Association and she was at her post of duty on the days assigned to her.

Early in her missionary career while she was a teacher in the Taisei Boys' School she showed her deep interest in boys and young men. It was for the pupils of this school that she started her Boys clubs which became a feature of her work for many years. She inspired her pupils to study, and to play also, by the interest she took in them personally, inviting them regularly to her house that she might gain a greater influence over them. Many young men now in official and business life have precious memories of those days when they were numbered among "her boys".

Her methods of teaching English were so new

and helpful that one Japanese recently called the "Daniels' system".

Some of the preachers at the funeral service made tender reference in public to the timely and valuable hints which she had given them when they first began to study English.

Some of the marked expressions of her character were helpfulness, sympathy and generosity.

The funeral service held on Friday 9th in the Osaka Congregational (Kumiai) church was most impressive. Four of the Japanese pastors who took part had at sometime been closely associated with her in evangelistic or educational work. Dr J. D. Davis who in behalf of the Mission addressed the large audience of Japanese and foreigners, while expressing the feeling of ~~loss and~~ loneliness and sadness which all felt that day struck a note of praise and gladness for the active and beneficent life which had been lived in our midst. Dr A. W. Hail of the Presbyterian Mission also took part, representing the whole missionary body.

The Japan Red Cross Society and the Patriotic

urses Association sent an official with a
pecial message of condolence accompanied by
a special bearer with a beautiful wreath of
flowers. A most touching sight was the
rrmt row of children bearing flowers which
hey themselves has cut or purchased, ~~resp~~
epresenting the Umeda Sunday School which
had been Miss Daniels' special field of labor since
her recent return to Japan. Some of these
children accompanied the cortege to Kobe
where they laid their flowers on the last
resting place of their friend among the hills
overlooking the sea.

Geo. Allchin

Miss Adelaide Daughaday 57

APR 29 1902

JUN 6 1902

Sapporo, Hokkaido, Japan.
April 8, 1902.

Dr. J. L. Barton
Congregational House.
Boston. Mass.

Dear Dr. Barton:-

It was my intention to have a letter of welcome awaiting you upon your return from India, but circumstances frustrated my plans. When I tell you that I send about 100 letters and postals a month, you will see that my correspondence, made necessary by the work, is a large one; yet it must be done in the intervals between important, regular duties. By papers and magazines from Boston

I have followed your long journey to and in India with deep interest, all the more so as only about six years ago I had a glimpse of that country and of mission work being done there. Does it not seem as if pest and famine are having a potent influence in breaking down caste and prejudice and preparing the way for the Kingdom of God in that land of darkness and cruelty? We have many causes for joy in our work here, not the least of which is that in our American Minister and Mrs. Buck we have warm, sympathetic friends in mission work; also the influence of our good President Roosevelt as an enlightened, Christian statesman is strongly felt throughout the Empire. It seems to me that Christian people in Boston are far too charitable in regard to Pres.

Pritchett's opinions about "beer socials". Undoubtedly his interest in young men is strong, but his ideals for them are low. We are rejoicing with you over Miss Stone's release. Kindest remembrances to Mrs. Barton. Mr. Rowland seems very tired. He cannot care this large island by himself and keep his health.

Faithfully Yours,

Adelaide Haughaday.

Miss Adelaide Daughaday
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This letter is very informal, and written in great haste.

Very sincerely yours,
Adelaide Daughaday.

Rec'd OCT 17 1903

Sapporo, Hokkaido, Japan.
September 11, 1902.

Ans'd JAN 8 1904

Dear Dr. Barton:—

Your pleasant letter was a real pleasure as it assured me that however remiss we single women are in writing to the parent Board, it does not cease to feel a strong interest in us. I often wish to write you about our work and daily life here, but perhaps I may have explained to you before, that I write more than one hundred letters, as a rule, each month, besides postcards innumerable, and this while holding Japanese receptions almost every day, and having classes and meetings every afternoon in the week. On Mondays I have 5 music pupils. Our Japanese friends are very social; also calling on us is one way they have of showing regard. It would grieve me very much if they

If was a kind Providence that sent them here just as the Rowlands were leaving. By their faithful patronage we have learned the Kobe ways, journeying with great ease, & a deep sense of the

in July. Our steamer took on a cargo of loose straw matting (used for wrapping up bales) at Yokohama where we were in port for two days. The captain took this time for a visit to his family. Every coolie employed putting in this matting was smoking a cigarette, even those who went down into the hold. American cigarettes abound here and are very fashionable; clerks in stores remove them from their mouths long enough to answer questions, and I have even seen jinrikisha men smoking and pulling a jinrikisha at the same time. I went to the First Officer who was supposed to be in charge of affairs, but who sat in a drunken stupor on deck, and reported the matter. His only reply was, "Yes, they will do it." Three times during the day I went down and stopped all smoking, giving my reasons for doing so. When the captain returned I said jokingly, "Captain, now I pass over the responsibility of caring for this steamer to you; but I think by my foresight to-day a fire at sea has been prevented." He replied

did not come. Besides my home is in the neighborhood of several hospitals and invalids when they first begin to walk out (many of them) call on me. I was much pleased this week when three came, from two hospitals, two of them asking for Xn teaching. One had received some teaching before and had talked about it to another invalid in the same room who had come from the interior and knew positively nothing about Xnity. When able to walk out they both came. Since then one has returned home, but the one most requiring instruction is to remain a week longer, so came again yesterday for a lesson. She seems eager to learn about "the Xn God", as she says. Of course, when we visit an invalid in the hospital whom we know and give a short Bible lesson the other inmates in the room become very quiet and hear all that is said.

To show you how opportunities to help people abound here I will mention some incidents that occurred on my return journey from Union Meeting

seriously, "You are quite right". But the event gave opportunity for a Xn temperance talk.

At Yokohama a large number of young men students came on returning to their homes in Hakodate and Otaru (our port) for the summer holiday. They were very bright and interesting, but smoked almost constantly and I saw many bottles of beer carried to their rooms. I began to talk with them on deck, first about tennis and bicycles, then about the scientific temperance teaching given in the schools of the U. S., and thence led on to the subject of Xnity. On the third day they purchased a number of New Testaments from Miss Chandler, of Kobe, who was with me, and a large number promised to give up their bad habits - some even promised to join Bible classes on their return to Tokyo. Among them all some will be true to their pledged word, and all have had an arrest of thought. Miss Chandler and I have asked God to cast for this bread cast (literally) upon the waters.

One young man of my Bible class is now doing evangelistic work among his own people in Sacramento, and another doing much Xn work in the Army here. One soldier whom he led was baptized recently. As my substitute he distributed many Xn books & papers to soldiers. The Bells are most lovable Xns, modest & most earnest.

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CONFECTIONARY STORE.

CONFECTIONARY STORE.

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Yokohama.

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No. 2

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Dec. 18th, 1905. 1w.

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Merry Christmas!

Merry Christmas!

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Nos. 1 & 2, Takekawa-cho, Kyobashi-ku, Tokyo.

December 20th, 1905.

Only Five Minutes from Shinbashi
October 7th, 1904.

Sapporo, Hokkaido, Japan
January 12th 1906.

Ans'd APR 3 1906

Dr. J. L. Barton
Bd. C. F. M. Boston. U. S. A.

Dear Dr. Barton:—

The air is filled with shinnen omedeto (Happy New Year) so I send mine to yourself and Mrs. Barton. No doubt you think, and with reason, that I am an unusually poor correspondent, but owing to manifold daily duties and an immense correspondence, letters to you are often crowded out, much to my regret. We are in the midst of the new year festivities, but now as it is toward the end of the second week, callers are coming at longer intervals and I am trying to crowd some letters into the gaps. It seems to me that the outlook for Xn work grows brighter. As you know the war sobered the people, made them far more receptive to Xnity and opened many new doors; and the disappointing peace terms, new responsibilities in regard to Korea and China, with great financial problems to face here in Japan have kept them from being unduly elated, not to speak of the thousands of graves in Manchuria in which lie so many of the flower of the nation. There are many

indications of this. It is customary to make calls on al
friends near at hand at the opening of the year, and to send
new year greetings to distant ones. This year many of the
had printed on their cards, both visiting and post cards, ap
priate verses of Scripture. There have been held in Toky
for some time Japanese meetings for, as they frankly decla
the promotion of holiness. Christmas is celebrated wi
more and more enthusiasm each year. At first, in the
elder days, it seemed more like merely another festi
added to the calendar of this holiday-loving people; bu
now its beautiful, holy significance has certainly sun
deeply into their hearts, even of the children. Al
churches were tastefully decorated with evergreens in m
corners and Xmas stars were prominent, and in one
Sapporo church, back of the pulpit, was a large cra
piece, a most skillful enlargement of Hofmann's
Christ in Gethsemane. The Xmas songs, recitati
and addresses by pastors were all of most spiritual cha
acter. At the time of the Xmas exercises crowds, espec
ially of unbelievers, stood for hours at the outside doo
many going away not being able to get standing room.
Even Japanese non-Xn merchants advertize Xmas goo

Our churches, Sunday-schools and Bible classes
fuller than ever before and our Sapporo Congregational
church is uncomfortably crowded. This is the third buil

ing it has used during its existence of almost ten years, each removal being necessitated by need of larger quarters. As in October next will be celebrated its tenth anniversary a great effort will be made this year to build a new church.

The spirit of independence now shown by the churches is welcomed by the missionaries as a sign of growth, especially as it seems to be more genuine than was a similar spirit manifested some years ago — the desire now seems to be for a <u>real</u> independence, <u>financial</u> as well as other forms. Shall <u>we</u> be needed if the churches attain their aim of true independence? As we are chronically overworked, as far more doors are opened to us than we can possibly enter, this question does not trouble us. The best educated and most thoughtful people are not only admitting the value of but the necessity of, Mission schools. Government schools cannot begin to meet the demands of students desiring to enter, (last year 4000 young men wished to enter the six higher middle schools but only 1000 could possibly be received) nor do they give the moral training that the nation is now asking for. Miss Tsuda, who graduated in America and who is now principal of a private school for girls in Tokyo, in a recent article in the <u>Japan Evangelist</u> says: "It is a great advantage to have things done in a small way

and teach the girls to have a share in the work and
learn how to manage it. As a guide in such things the
signer who has had experience in such matters is
superior to any Japanese woman. Our women, the m
of them, are but infants in matters of organization and
by lack a knowledge of business management." She a
writes, "A no less authority than Dr. Hilobe, when ask
by what means the new standard of morale for this
era was to be spread, and what would take the pla
of the old Bushido said in reply that the Xn and Western
moral ideals would be the standard of the future.
In his opinion New Japan will receive her greatest im
ture to the new ethical ideal, which will replace the o
once, through the desire which is universal to learn Engl
She also adds, "As my own work has been in this direc
it has been a great stimulus to know this, and I, t
most deeply feel what a fountain of new thoughts a
new ideas English literature is; not as a language
alone, though that is useful enough, but as a source
formative influences for the character of the men a
women. Of coming Japan is the teaching of Engli
literature imperative. Who are to take this up if
the Mission schools? Not only those for boys, but fo
girls, also." Then again, no matter how stre
ous are the desires and efforts of the churches, t

have not the men and the money to adequately carry on all the necessary organizations for the evangelization of this Empire. With an immense yearly interest to pay on the war bill, with other greatly increased national expenses, and the need of the further development of the country on many lines, as well as for their new responsibilities in Manchuria and Korea when will Japan be equal to doing all these things independently? Certainly not in the near future.

We are now struggling with two local famines that are straining resources to the utmost.

The Barlettes have brought to the Sapporo station good cheer and increased strength.

With kindest regards to yourself and Mrs. Barton, I am,

Very sincerely yours,

Adelaide Daughaday.

Adelaide Daughaday

55

Lloyd Avenue
Providence R. I. Nov. 29, '07

Dear Mr. Bell:—

It is good to be in communication with you and Mrs. Bell again.

Last week I spoke at Pittsfield Mass, and after—

Rec'd NOV 30 1907

I have a fear in Omaha in some university.

Do you think you can do anything for Eliana Sam? Mrs Smith

all our missionary friends there. His name is Hakayama, and is now living in Ashland near Boston. Sometime he may call at the Home.

A letter from Miss Chandler tells me that my little house had a narrow escape from fire recently. A great saw-mill in Sapporo, opposite my home was burned down. My Japanese boys came in

ward went over to Williamstown to call on Paul and Roger Lomis. They are fine boys. Just now we have a trained nurse for my invalid sister, so I could leave for a few days. Returning I changed cars at Worcester, and at the station met an educated young Japanese, a graduate of the Doshisha, and well acquainted with

large force, formed a fire brigade, kept the roof and rider wet, and saved my house. If it were not that duty keeps me in America I would be home-sick for Japan.

Love to Mrs. Bell and kind regards to Dr. Barton.

Very sincerely yours,

Adelaide Haughaday

P. S. Nakayama San is not a Christian, but says he attends church.

A. H.

Rec'd DEC 1 1909

Daughaday

Sapporo, Japan

June 1909

advance. It was a joy upon my return in the spring to note the great advance which had been made on all lines.

"Out of the darkness of night
The world wheels into light";

and surely the sunbeams are falling more and more directly upon Japan.

In my early experience here dogs often wandered around in the congretion during church services, and occasionally when two met a fierce fight ensued. Also the hymns were droned out and wandered from tune to tune, even during the singing of a single hymn according to the ear, or want of ear, of some strong, leading voice. Now a good sized organ, usually well played by some mission school graduate, actually dominates and leads. Still much remains to be done. The large cities are not all the empire, neither are the Xns as yet a large and influential body - altho their influence far exceeds their numbers. Missionaries and our zealous Japanese pastors will find abundant work for many years to come.

Difficulties. The greatest of these to-day are not the old-time faiths altho they still claim a large following, mostly from the old and the uneducated classes, but skepticism or indifference to all religion, growing commercialism and interferance, and Sunday being used as the day for all great social functions, school athletic contests and horse-racing. This last threatened to become a fad with all its attendant evils, but a wise, paternal government strictly prohibited race-track gambling recently. Also Mormon young men from Utah are most industriously propagating their doctrines.

Duties. In addition to manifold and much varied work for the Japanese people, there is much to be done for foreign sailors visiting the ports, and of late years for the young foreign wives of Japanese men who have studied and married abroad. It is hard for them to adjust themselves to the new environment, especially without a language. At a baby's funeral lately the service was partly in Japanese and partly in German — a great comfort to the young German mother.

Visitors. Since becoming a university town Sapporo is being treated with great respect by the dignitaries of the south who used to speak of it as "a frozen wilderness"; but religion and education are bringing it to "blossom as a rose". During the past summer five princes, many cabinet ministers, the great high priest of Buddhism, and last but of greatest importance, Prince Ito and the Crown Prince of Korea. I went with the multitude to welcome these last and was struck by the strong face of the man who has so wisely been helping Korea onward in her path of progress, and of the winning gentleness of the small prince. The fiftieth anniversary of Protestant Missions in Japan. This large commemorative gathering was a great event. Many of the highest officials attended or sent representatives and greetings. Count Okuma addressed one of the meetings. He said while he was not a professing Christian, he in common with many others had been greatly influenced by Christianity. xxx The coming

missionaries to this country was the means of
linking this nation to the Anglo-saxon spirit to
which the heart of Japan has always responded.
xxx Japan is well advanced in scientific knowl-
edge, but head and heart are not yet on a level."
The missionaries passed resolutions re-
[illegible] publicly
said of the unwarying courtesy of the Jap-
anese government, and their strong confi-
dence in the aims and spirit of the na-
tion, and deprecated the exaggerated and
often absolutely false statements about
Japan appearing from time to time in
American journals. The comment of the
foreign editor of the leading English news-
paper in this Far Eastern world was, "The
missionaries possess a unique right to ad-
dress themselves to the world on this subject,
for no other body of men have made so
thorough and competent a study of Japan-
ese affairs, or can claim an approximately
intimate knowledge of Japanese character.
Any assertion on these subjects made by
them is absolutely worthy of credence."
October 27, 09. The startling word has just
been received of the assassination in Man-
churia of Prince [illegible] Korean. One
of the [illegible] friends of Korea has been

stricken down and one of the Japanese government's most trusted advisers. An irreparable loss! As a posthumous honor the Emperor has bestowed on him the second award to Princely rank. Actual the Japanese press in speaking of this tragedy are using great self restraint — a good example to many journals of the West.

Adelaide Daughaday.

Dear Mr. Bell:— Thanks for the pleasant letter recently received. How are Mrs. Bell and His Majesty, the Baby? The Johnsons have just returned. The coming of another Thanksgiving day reminds me finally of the two T. days myself and Mr. Bell celebrated with us. Winter has really set in here. [illegible] for the first time. Excuse this in place of a letter. [illegible] — health very good.

Yours most cordially, A. Daughaday.

FEB 6 1900
MAR 16 1900

J. D. Davis

Dear Dr. Barton;

Kyoto, Jan. 6, ~~1899.~~ 1900.

Many thanks for your letter of Nov. ~~27~~ 25, also, please thank Treasurer Wiggin for his favor of Nov. 27, giving statements concerning the $25,000 of the Harris Fund. When Mr. Kono asked me for this statement and rather attacked the Board for using any of the interest for Mr. Mc Ivor, I told him that the Harris heirs not only wanted the interest used but the principal also, if necessary to right the wrong, and protect the trust. I think I satisfied him that it was best for the Doshisha to accept the action of the Board and not question its legality.

The Doshisha is moving on steadily, and Mr. Hirotsu has prepared a plan for the reorganization next April. It is in general for a five years course of study, with Theo'l., Science, Law and Literary and Philosophical departments of three years to supplement the regular course.

The Educational Dep't., have signified their approval of this course, in general, and promised that the whole school shall be relieved of military conscription. Mr. Hirotsu is now looking and enquiring for some earnest Christian teachers, and everything looks favorable for a gradual restoration of the school. They are planning for the celebration of Jan. 23, as the tenth anniversary of the death of Mr. Neesima. Mr. Tokutomi has promised to come and speak, and Baron Kitagaki, former Governor of Kyoto, will probably speak. I am also asked to speak.

The evangelistic work in and about Kyoto is encouraging. The new preaching place in the weaver's district here is promising, and we have just had a two days meeting in Bodaiji, across the lake, where one of our theological students worked last summer. I spoke the last evening, and I had as earnest attention as I ever had in my life. One of the seekers there is an old lady in her nintieth year. Her two sons and their families are Christians. Sincerely Yours,

J. D. Davis.

MAR 1 1900
MAR 16 1900

Dear Dr.Barton; Kyoto,Feb.5,1900.

Your favor of Jan.10,is to hand and I am glad to know that you are looking for another man for Doshisha.

I hope that in the near future we may have one or two more families sent out in addition to Mr.Trout. It may be that the way will open for Mr.Olds with our Genevieve to come here. Of course we should be glad to welcome them.

You speak of having mailed to me a copy of Prof.Beckwith's notes.I shall be very glad to recieve them.They have not yet come to hand.It may be they are ~~xxx~~ on some slow steamer.If they are not at hand soon,I will let you know. I am feeling better and better. I went to Kobe on last Sat. and preached the sermon at the dedication of a new church there,and yesterday morning I preached in the Heian church here.

I mail with this to you some copies of the Eng.translation of the Dosh. Constitution and rules,also some copies of the churches and preaching places in Kyoto. Sincerely Yours, J. D. Davis.

P.S.The book of Theological lectures has come,and I will write the author after I have examined it.Many thanks. The plague seems to be stamped out of Japan,there having been no new cases for nearly a month. Out of sixty odd cases all but two or three died. J.D.D.

FEB 15 1900

The Opening Year in Japan. by Dr.J.D.Davis.

Quiet prosperity expresses it in a word. The political horizon is undisturbed. Parliament is moving on smoothly. The government has a fair majority, and temperance legislation is making good progress.

A bill forbidding the use of tobacco by all under twenty years of age, and making it a misdemeanor punishable with a heavy fine to sell tobacco to a minor, has passed the lower house. A notice has just been sent to all the schools, public and private, that the use of tobacco in schools is forbidden. Mr. Nomoto, a prominent temperance worker, and member of Parliament, and Mr. Katsoka, the speaker of the House, have introduced a bill, placing men and women on a par as to the grounds of divorce.

A bill to regulate religions has been introduced and is likely to become a law which places Christianity on a par with the old religions, and is nearly all we could ask for. When this becomes a law, the recent notification of the Department of Education forbidding the teaching of religion and religious exercises in private schools recognised by the government, is likely to be repealed.

There is no great movement among the churches, but there is a general emphasis being put upon spiritual Christianity, a seeking for the presence and power of the Holy Spirit which is very encouraging. There is a readiness to buy and read the Bible, or portions of it which is remarkable. Mr. Snyder's phenomonal sales of the Gospels in railroad trains during the last few months, shows that the people are ready to read and hear the truth as never before. Mr. Curtis sold 725 copies of the Gospels on the train going from Kumamoto to Yatsushiro, about thirty miles, and back in one day a month ago. Mr. Allchin's crowded Stereopticon lectures point in the same direction. Mr. Allchin has given his illustrated lecture on the Prodigal Son 18 times to audiences aggregating 85,000.

The Doshisha is moving on quietly, getting ready for the thorough reorganization next April, when it will be made much like the Doshisha of

ten years ago. Mr.Hirotsu,the new Principal,is earnestly seeking to restore the school,and to put in it earnest Christian teachers.

Jan.23,was observed as a memorial day for Mr.Neesima,it being the tenth anniversary of his death. Although it was a stormy day,the large chapel was well filled in the morning,and many alumni and friends from outside of Kyoto were present. Mr.Tokutomi,the editor of The Tokyo Kokumin Shimbun, made an impressive address,emphasising the great work which Mr.Neesima did in introducing into Japan the example of an unselfish earnest Christian purpose and work. The writer also spoke,dwelling on the lessons we should learn from Mr.Neesima's life;namely:his loyalty to truth;seeking truth,accepting and putting it practice,and making it known to others;his broad-mindedness;his great aim;his great zeal to fulfil that aim;his perseverance;his unswerving loyalty to principle,and his unwavering faith in God. The Doshisha is Mr.Neesima's monument,and its graduates,laboring in hundreds of places in Japan,are its inscription.It is our duty to make and keep the Doshisha ever true to the principles of its founder,and make it a center of light and truth for Japan.

Kyoto,Jan.24,1900. J.D.Davis.

P.S.I might mention a call I had the other day,as a specimen of the way that many of those who have fallen into"Doubting Castle"during the last few years are now feeling and inquiring if haply they may find their way out again. He was one of the thirteen earnest Christian young men who entered our English Theo'l.Dep't.,six years ago last fall. He was one of the ten of that class who lost their moorings on account of rationalism,"New Theology",etc,and did not graduate. He has taught three years in a Middle school in Kumamoto,and isnow teaching here in Kyoto. He.has retained his faith in a Creator,but he believes that He has no relation to His universe now.He cannot pray,but he is in unrest, soul agony. I talked with him an hour,prayed with him and lent him some books and hope to hear he has come back to a living restful faith again. This is but one example of many men in Japan today.We labor and pray in hope for them.J.D.D.

MAY 12 1900 2 158

Dear Dr.Barton; Kyoto,March 31,1900.

We have just had a very harmonious Trustees meeting here. Mr.Niwa of the Y.M.C.A.,in Tokyo,who was in America last year,has just been elected a trustee by the alumni in place of Mr.Ukita. Mr.Kosaki's term expires today,and he has declined a re-election,and the alumni will elect some one in his place. We decided to open the Theo'l.Dep't. next Sept.,with regular and Vernacular courses of three years each. The present Fukuin Gakkwan will become the Ver.Dep't.of the Dosh.Theo'l. school,but it will remain separate in place from the Dosh.as it is now. Mr.Albrecht was appointed Dean of the Theological Dep't.,and the present teachers in the Fukuin Gakkwan were made professors in that Dep't. Mr.Wada,an earnest Christian man from the Imperial University of Tokyo, has just been appointed a Prof.to teach Philosopy in the Dosh.and he is likely to be the only Japanese teacher in the Theo'l.Dep't.,except one for teaching English translation in the Ver.Dep't.

The finacial problem was the most difficult one we had to meet. The girls' school is being carried on at a dead loss to the Doshisha of about twelve hundred yen a year,and the change in the Doshisha giving up the Middle School,and standing firm by its Christian principles has caused about half of the students to leave,so that we only counted on 150 to pay tuition during the next year.It remains to be seen whether we shall have that number or not.It seemed at first as if we should have to face a deficit of 3 or 4000 yen,but by heroic measures of retrenchment this was much reduced,but with loss to the school.

I wish there were among the many friends of the Dosh.in America some who would make a special gift of say $1500 dollars a year for two or

hree years to aid the school through this crisis. The old board of rustees, and some who sympathised with them are looking on and prophe-ying failure, and are ready to criticise everything they can.

f the school can now be helped two or three years, I believe it will be estored to its former earnest Christian spirit, and that its numbers ill increase so that from that time on it can go alone with what endowment has. Are there not those who will make special gifts as a thank of-ering for the restoration of the school, without diminishing their reg-ar contributions to the Board, and so help the school through this ave crisis which is now upon it?

Sincerely Yours, J. D. Davis.

.S. Mr. Albrecht intimated to me that he thought of writing to you re-gning his position as Trustee of the Doshisha, on the ground that you d said it was better that not more than one of the three should be Kyoto. I hope that his resignation will not be accepted. If either us is to withdraw, it had better be I. I doubt, however, if it is wise make a change at present. It will be a great help to have two the foreign trustees here in Kyoto for consultation on questions d are constantly arising. If any one is to be retired, however, let it me. J.D.D.

Dear Dr.Barton; Kyoto, April 11, 1900.

Many thanks for your favor of March 17, just to hand. You will have heard of the action of our Board of Trustees in regard to the re-opening of the Dosh.Theo'l Dep't, next Sept. I think that Mr.Albrecht is perhaps the only man in our Mission who would give complete satisfaction to the Japanese friends in the position of Dean of that Dep't. He is a German and reads the German books freely, and is able to give the students the most advanced German theories. How much help that is to them I do not know, but it satisfies them as I cannot do. I have felt compelled to teach positive truth, and cry out against the radical theories which have been advocated in Japan for the last seven years so that I have the reputation of being too conservative. Mr.Albrecht is popular because, whether correct or not, he has the reputation of being the most liberal man in our Mission. Whether my services will be wanted to teach in the Eng.Theo'l.Dep't. when it is opened or not, I do not know; it is doubtful, but there is plenty of work to do. I have refused more work than I have done since last fall. I am glad to say that I am feeling gradually better, although I have to be careful not to get too tired. I am to go across the lake to Bodaiji village next Saturday, where one of our students is working. They will have the Communion and an old woman nearly ninety years old is to receive baptism. Next Sabbath I am to preach in the Doshisha in the morning and in the weaver's district in the city in the evening.

Sincerely Yours, J. D. Davis.

JUN 11 1900

60 61

Dear Dr.Barton; Kyoto,May 17,1900.

We have five baptisms to report at Bodaiji village, east of lake Biwa, where one of our theological students worked last summer, and where he has gone twice a month since coming back to school. One of these was an old woman nearly ninety years of age.

The work at Haze, in the province of Ise, one hundred miles east of Kyoto, is also encouraging. Another of our students worked there during the summer, a year ago, and has spent the two vacations with this band of Christians since, and they are greatly in earnest and call him to be their pastor when he finishes his studies next month.

The work, started last fall, in the weaver's district, in the north west part of Kyoto, is also promising. Five adults were baptised there a few weeks since. The meetings are continued every fifth night and on the Sabbath. The sixty thousand factory operatives in that part of the city rest on the first and the fifteenth of each month and close work in the early evening on each fifth day, so that we can get an audience.

There is one sad possibility, however, staring us in the face. When the reduced appropriations for this year came to be apportioned, last January, we looked over our field in Kyoto and the four provinces around it, put down everything we could, stopped some work, and found that we were not going to be able to care for all the old work through the year unless we should get more help. But we decided to run this Weavers' district work through the first half of the year, and hope for help. Unless we get more help in some way this most promising work and other work in our field will have to stop. I know that this is the condition of things the world over, and so I have no heart to make an appeal for our field alone. But, oh the pity of it! that, with so much wealth in the hands of the dying souls who are crying to thirst for the Bread of Life must be left to starve and perish!

Sincerely Yours,

L. D. Davis

Kyoto, Apr 11/11

JUL 10 1900

Dear Dr.Barton; Kyoto,May 17,1900.

Miss Benedict's travelling expenses home may be settled before this reaches you,but at the risk of"carrying coals to Newcastle", I must express my convictions and give you the facts,which you may use with the Woman's Board,or with the Elliot St.Church which has been supporting Miss Benedict,I believe. A year and half ago,or so,I interested myself,unsolicitedby Miss Benedict,or the Curtises,to have the Com.Ad Int.ask for the travelling expenses of Miss B.when she returned to America with the Curtises,as there had been precedents for it before with those who had been employed by the Mission. The facts are these.

Seven years ago,Miss ~~KKKXX~~ Benedict came to Japan,paying her own way, to take care of her sister who was ill,so that Mr,Curtis could go on with his work.For ~~about two years~~ over a year she cared for her sister in Kobe,and Mr,Curtis spent five days each week ~~xxx~~ in Kyoto,doing most efficient work teaching in the Doshisha.About six years ago they removed to Kyoto and Miss Benedict did efficient service in the Girl's school here,teaching full time,and for the last three or four years she has taught in Kobe College,most of that time coming up to Kyoto,every Friday night and going back Monday morning,so as to be a help and comfort to her sister who has been on her back here for more ~~xxxxxxxx~~ nearly four years.

Miss B.usually travelled third class on these journeys,even in the winter,when the third class cars had no way of being heated,and paid all her travelling expenses herself.During the last year she has spent the whole time in Kobe,that is since last fall. Now,when they come to start home,it takes all she has saved from her salary including what she has received from some things she has sold to pay her ~~ticket~~ fare home,and if she should have to stop long in California to care for her sister,she

Would not have enough to get home with, I believe. In any event, it seems hard for a woman who has worked as long and as faithfully as she has here for the Board, costing them nothing for travelling out here and nothing for outfit, and who has used her allowance here liberally to help the crippled work; it seems hard for her to pay out every cent she has, to reach her home in Wisconsin, and not have ~~a cent~~ anything left to visit friends, or turn around with, after reaching there.

If this matter is settled before you receive this letter, please burn it up; but if Miss Benedict's travelling expenses have not been granted, I would like to have Mrs. Joseph Cook, with whom Miss Benedict has corresponded, and perhaps the Elliott St. Church, and the Woman's Board, know the facts in the case. I supposed that of course the request, made a year and a half ago, had been granted and that her rerurn expenses were provided for, and did not know that they were not until a day or two before they left Kyoto. Mr. Curtis has done most efficient work here during his ten years in Japan. His work in teaching in the Fukuin Gakkwan and the Doshisha, the last part of the time, and his work in starting and overseeing three or four Sabbath Schools which have developed into preaching places, where our Theological students have worked with him have been most fruitful, and I have been astonished that he could do so much and carry the strain of his wife's sickness all these years. I am hopeful that she will recover with this change and that we see them all, and of course including Miss Benedict, back here in the work where they are so much needed. Sincerely Yours,

J. D. Davis.

We have had a flourishing C. E. Society of members in their house for two or three years.

25 1900
JUL 10 1900

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Dear Dr.Barton; Kyoto,May 30,1900.

Mr.Nakaseko's letter to you which you sent on to Japan was a most surprising letter. I cannot understand how he got the impressions he has of Mr.Hirotsu and the present Doshisha,unless some of the old Trustees or their sympathisers have been writing to him and prejudicing him. This is the greatest difficulty which the school now faces. Mr.Hirotsu was very anxious to start two or three course in the University department at once,but the Trustees.at the meeting last March, overruled him,and decided that there was not money enough to warrant it. It was a great disappointment to Mr.Hirotsu.I cannot conceive what Mr. N's idea is. Does he expect he can have the higher departments of a University with no lower school as a feeder to it,and with two fully equipped government universities,one of them right beside us here in Kyoto? I am also suprised at the spirit Mr.N.shows in this letter. It seems as if he is soaring to high both for himself and for the school. It is a disappointment to me,for I had hoped he would come back ready to take a humbler place and grow up with the school;for the Doshisha must have some earnest Christian teachers of ability who will be willing to go into the school,humble as it is,and help to build it up gradually.

I fear for Mr.H's influence in giving a wrong impression to the friends in America about the school,and also I fear for his influence when he returns to Japan,if he comes back with the spirit shown in this letter. Sincerely Yours,

J. D. Davis.

Copy for Dr Barton

Dear Dr. Nakasoko;

Kyoto, June 11, 1900.

I have recently read two letters which you sent to Dr. Barton in regard to the Doshisha. I am glad that you take so vital an interest in the school. Its hope is in such friends. It needs many such. I feel, however, that you do not fully understand the situation in which the school has been placed, nor Mr. Hirotsu's position and desire.

You know, in general, of the great struggle we had to get the Constitution restored. I have not yet fully recovered from the strain of that effort. I have had to curtail my work the last year and write as few letters as possible. This is the reason that I have not written to you and to Mr. Makino and others. When the old Board of Trustees resigned in a body, Dec. 29, 1898, it took over a month to find earnest Christian men who were willing to accept the office of trustee, and on whom the Japanese and foreign donors could unite. When the reorganization was effected March. 18, 1899, the New Board must take charge of the school at once: April 1. The Doshisha was in a half dead condition. There were less than twenty professing Christians among the young men in the school. The discipline had run down so that it cost over one hundred yen a year to repair broken window glass, most of it wantonly broken by throwing stones by the students. The walls of the dormitory rooms were covered with most filthy ~~xxstxxxx~~ and obscene pictures and writings. The morals of the school were such, and its reputation so bad, that for the last year or two government schools are afraid to receive Doshisha students into them for fear of their bad influence.

Many of the old teachers left on the reorganization of the Board of Trustees. There were less than twenty students in the higher department, the "Futsu Kwa". All the rest were in the Middle School.

It was impossible to select a permanent President and Principal in so short a time and a temporary ~~an~~ temporary arrangement was made till June, when Mr. Saibara finally consented to serve as President of the Board of Trustees, and Mr. Hirotsu as Principal of the school.

Four or five different men had been asked to take the place of Principal, but they all declined. The school was under a cloud; some of the men of the old Board of Trustees were prophesying failure. "Shipwreck, shipwreck" was in the air on all sides. Then, when we applied to the government for recognition of the restored Constitution under the new Civil Code, there came another struggle with the Monbusho in regard to Christianity. The Monbusho asked to have the clause in regard to Christianity stricken out, which was of course refused. Many efforts were made at a compromise, but, as the Trustees stood firm in regard to Christianity, they all failed. Then, the Monbusho said that the Middle School must be continued, just as it was until the end of the school year, namely, March 31, 1900, and that the new Constitution would not be received until after the school was reorganized, April 1, this year, but that if satisfactory reorganization was made which showed that a real school of sufficient numbers existed, at that time, they would recognize the school as a private school under the new Constitution.

So the Middle school had to go on until March 31, 1900. It was reorganized in such a way as to try to save many of the old pupils, but especially so as to be a feeder for the higher departments, College, Law, Science Literature and Theology. Mr. Hirotsu earnestly desired that there should be higher departments, "Bu", started at once and brought in a plan to that effect and he was almost broken-hearted when the Board of Trustees decided that there were not funds sufficient to open such courses. He gave up. You spoke of it being "unconstitutional to divert the funds given for special purposes". You refer, I suppose to the temporary use of the interest on the "Kiku gaku" and "Soiho gakko" funds for the lower departments; but this was begun by the former Board of Trustees, and it has been continued by the New Board only with the consent of the donors of the "Kiku" fund for that, and of the American Board for the other. We could do no differently until April 1, 1900, for the government refused to recognize the

the new Constitution and required us to continue the old Middle School as it was until then. We are not in free America here;we are in Japan. Then,the only hope of having a school after April 1,was to organize a school which should hold some of the Middle School students and draw in others. About eighty old students remained and nearly as many new ones entered. Happily,most of the unruly,disorderly students left,and the tone of the school is greatly improved.

The Doshisha was finally recognized by the government and registered under the new Civil Code,May 20,,about two weeks ago. Until that was accomplished,we were not sure whether our long struggle to restore the Constitution and save the Doshisha would fail with the government,or not. This is fundamental. We now have a legal status. Was it not worth the patient waiting this year and a half to secure this?

If the present lower department had not been arranged for,it seems as if the school must have been closed,and then,without government recognition,the men who are looking on to criticize could well have shouted, "shippai,shippai",failure.

The Constitution is restored. The school,itself,must now be restored. I feel sure that this cannot be done by closing the lower department and trying to open the University departments. We have the Kyoto University right beside us now,and the reputation of the Doshisha has come down too low every way for us to hope to draw students from other schools to higher departments in the Doshisha,at present. It will take time and patient work of those who love Christ,and who will be willing to come into the school and build it up putting an earnest evangelical Christianity through and through it,as of old,and so restoring its reputation. Then,Christian parents and the ever increasing number of those realising the value of Christian morality,will send their sons to Doshisha,and the school will fill up in members so as to be able gradually, to open the higher departments, having its funds increased from students and givers,and so realise Dr. Neesima's hopes for a Christian University.

The greatest need of the school now is,earnest self-sacrificing Christian teachers. Where are they ? Who are they ? We are searching and praying for them.

Its second immediate need is for $1500 or $2000 dollars a year for two or three years toward its running expenses,until its numbers are restored so as to give an increased income. We are trying to secure this from foreign friends of the school. The Collegiate department ought to have an endowment. This must be the main feeder for the university departments for many years to come. The great need and hope of the school is the love and loyalty and devotion of its alumni. Its greatest hindrance now comes from a few of its graduates who are holding off and prophesying failure. Thank God,the great majority are in sympathy with the restored and reorganised school,and ready to help it with their love and prayers and interest. We shall be glad if the Lord leads you to come and willing to come into the humble Doshisha and help to build it up again.

Sincerely Yours,

(Signed) J. D. Davis,

Dear Dr.Barton; Kyoto,June 12,1900.

Many thanks for your letter of May 12th.

I send with this three copies of a letter I have written to Dr.Nakaseko.Please send one to him,and one with the enclosed note to Mr.T.Makino,who has been studying in Yale University for two years. I do not know the summer address of either. I suppose Mr.Makino would be reached by sending his letter to Yale University. Keep the third copy, and I have marked the faintest one for you,thinking you could have it copied if necessary.I want you to have these facts at hand to show to any one who is affected by the effort which is now making by the few enemies of the present management of the Doshisha,to disparage the school. It is very evident that we have still a struggle before us,but I believe God will give success. I was glad to see your editorial note in the Congregationalist speaking of the immediate pecuniary needs of of the school. I hope it may bring some help.

I did not speak of the examination and ordination of Mr.Aburatane,over our fourth church here last month. I was too wearied to do so at the time. It was disappointing,but not surprising. He has had no regular theological training and has come under the influence of Mr.Yokoi and Mr .Yebina,but it is disappointing to have the two leading pulpits in Kyoto filled by such men as he and Dr.Yuasa who do not fully accept the divinity of Christ,nor his atonement. Mr.A.does not accept the Virgin-birth of Christ,and doubts His bodily resurrection.Some of the brethren objected to his ordination,but the majority decided to ordain,and it was so reported. Mr.Yebina was put to the front in the meetings for speaking, at the Gen.Conf.here at that time,and he emphasised the importance of "destruction".The more destruction the more construction,and advance.

Dr. Griffis' broadside of a page and a half in The Advance of May 10 on The Cong. Churches in Japan, is disappointing, not in what he says, although it is like much which comes from time to time, tending to give impetus to the too impetuous current of nationalism and rationalism among our leading pastors here, a few of them; it is disappointing in that the Advance allowed him the use of their columns to make such a misrepresentation of the condition here. The "jackdaws" that need "plucking" are not all in Japan. But we will not be discouraged. The majority of our workers stand firmly for the essentials of the Gospels and are getting their eyes opended to the fact that rationalism means dearth and death spiritually.

Sincerely Yours,

J. D. Davis.

JUL 21 1900
AUG 30 1900

Dear Dr.Barton; Kyoto,June 27,1900.

You will be glad to know that we have graduated our first class from the Fumuin Gakkwan. Four men were graduated last Friday. One of them goes to Haze, in Ise, where he spent the summer, last year, and where the band of Christians have been without a pastor for several years. They support him there, in a humble way.

Another goes back to his province of Echigo, and will work at Nagaoka, forty miles from Niigata. A third will work this summer in Joshu, but he wishes to study another year. The fourth has lung trouble and must rest awhile, anyway.

Six male students and eleven female students were baptised in the Doshisha and received into the church last Sabbath. There were only six male students, members of the church, to receive them, and only seven or or eight male students remained at communion, beside those received. Six professors remained. This shows how low the school had sunk before we could get hold of it for reorganization. We will hope that it will be gradually built up now.

I have had to use heroic measures the last month and a half in declining work, and me going away to hide on three successive Sabbaths, but I have been able to do my necessary school work, and keep up the many other "tales of brick" which must be turned out.

I am now sleeping better than I was a month ago, and I hope to pull through the next three weeks, including our annual meeting, and then get away to Lake Hakone, and stay there three months, and try to get into better shape for the next fall's campaign.

May I trouble you to have the enclosed letter directed and mailed?

Sincerely Yours, J. D. Davis.

Dear Friend,

Kobe, June 27, 1900.

You will be glad to know that we have arrived safely at our destination. We have had a very pleasant voyage from the Tenth Office. Four men were baptized just before we left Kobe, which gives us a good start. We have had a very pleasant voyage. They support him there, in a humble way.

Another poor boy to his province of Kshiro, and will work at Nagoya, which is about forty miles from Kobe. A third will work this summer in Osaka, but he will have to study another year. The four have long trouble and must rest in quietness.

Twelve students and eleven female students were baptized in the Doshisha church and received into the church last Sabbath. There were only six students, number of the church to receive them, and only seven of the male students remained at communion, besides those received.

Professors meeting. This alone for the school had work before it could get hold of it for reorganization. We will hope that it will be properly built up.

We have had to use motor moderator the last month and a half in teaching work, and going away to Hideon three successive Sabbaths, but I have been able to do my necessary school work, and keep up the many other "ins" of "ok" which we had to turn out.

I am much stronger better than I was a month ago, and I hope to call through the next three weeks finishing up the Tract Society, and then get away to Lake Hakone, and stay there three months, and try to get into better shape for the next fall's work.

May I ask you to have the enclosed letter directed and mailed?

Since by Yours, J. C. Ballagh.

Dear Friend, June 27, 1900

AUG 11 1900

66

ear Dr.Barton; Kyoto,July 14,1900.

It is hard work to write anything about Japan,and it may e harder work for you to read it,on account of the appalling disaster hich hangs over,-has probably come-,upon our North China Mission. till,our duty is to go on with our work in Japan.Japan is having a arge place in the events which are transpiring in China,and I believe his country is going,directly and indirectly,to have a large place in he evangelization of China. The present upheaval,terrible as it is, ill bring the Kingdom of Righteousness the more speedily there.

was appointed on a Com.with Drs.De Forest and Greene to write to you the need of reinforcements for our Mission,if we are not to have disster here;for contraction,-the giving up of some of our stations-, eans disaster now,when all the signs of the times point to a speedy arvest,and when the good seed can be sown everywhere.

annot one or two families besides Mr.Trout be sent out this fall? f so,they can go to the lonely stations and be company for the older needed work there,which will ~~[illegible]~~ mily,and prepare on the ground for their life-work.

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want to call your attention Mr.Bartlett's report of the Annual Mission eeting which he has just read to me,and which he sends to Dr.Strong by his mail. It states the facts and the spirit of the Mission.It is an mirable statement,and I hope it can be published at once in the Herld,or elsewhere. I am off in a few days with my family to Hakone for three months rest,much as I dislike to take it. I have gotten through ur Annual Meeting better than I feared.

Sincerely Yours, J. D. Davis,

P.S. May I ask you to forward the enclosed letters one to Mr. W. S. M. and one to the Rev. R. J. L. D. D.

Dr.Bratton:

Kyoto,July 14,1900.

It is hard work to write anything about Japan,and it may rather work for you to read it,on account of the appalling disaster that hangs over,-has probably come-,upon our North China Mission.

Our duty is to go on with our work in Japan.Japan is having a place in the events which are transpiring in China,and I believe country is going,directly and indirectly,to have a large place in reorganization of China. The present upheaval,terrible as it is, hasten the Kingdom of Righteousness the more speedily there.

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Rec'd Aug. 11

Can one or two families beside Mr.Trout be sent out this fall? Perhaps they can go to the lonely stations and be company for the older men,and prepare on the ground for their life-work.

Unless we can have assurances of such reinforcements,the Mission has asked us to prepare a plan for contraction and report the same to the Mission at its meeting next July.

I want to call your attention Mr.Bartlett's report of the Annual Meeting which he has just read to me,and which he sends to Dr.Strong by mail. It states the facts and the spirit of the Mission.It is an admirable statement,and I hope it can be published at once in the Herald or elsewhere. I am off in a few days with my family to Hakone for three months rest,much as I dislike to take it. I have gotten through Annual Meeting better than I feared.

Sincerely Yours,

Henry Loomis

Now I ought to be ashamed to be writing letters to Boston, with Peking to the N.E., & S.E.

Letter explaining the signature of J. D. Davis on the report of the mission committee, in regard to a Union University in Japan. (Dr. Davis says he was a mere clerk when this letter f'd.)

OCT 2 1900

Hakone, Sept. 10, 1909.

Dear Mr. Barton,

I signed the paper written by Mr. Albrecht for our committee on the International University, with the statement to the other members of the Com. that I would explain my views more fully in a personal letter. I fully agree with the letter in its criticisms of Mr. Pieter's plan. I feel, however, that the letter is not as favorable or as hopeful in reference to the establishment of a university as the case demands. The matter came up at the closing session when there was not time for full discussion.

Our Mission have stood before the world for the last fifteen years as endorsing the establishment of a Christian University in Japan. We began when there were not more than 10,000 Protestant Christians in the empire (less than that I think). I stood with Dr. Neesima in his appeals for this, making speeches for it here in Japan and writing many vigorous letters of appeal for it to America. I have not changed my mind as to the need of such a University. My sense of its need grows stronger every year.

My views have radically changed on one point, and that is that funds given by foreign Christian friends should be kept and controlled in a foreign country.

After all that has happened in Doshisha, I have no hope that any considerable funds for such an institution in

Japan will be contributed by Christian men in America or England to be put into the hands of the Japanese to manage, no, not in the next fifty years. For similar reasons, I would have the control of the school, on the ground here, by a board, one half of whom should be foreigners and one-half Japanese. I do not think we can be sure that the institution will be kept truly Christian and properly managed without such joint control, and I do not believe that foreign Christian friends will give money for its endowment without such joint control. Then, since our Kumi-ai body is so much discredited theologically, even classed by some with the Unitarians, (See Weekly Japan Mail, July 28, Page 92, Footnote). I should be very glad to see such a university, whether Doshisha is made the basis of it or not, made a union university, comprising all the leading churches in Japan, and having men from all of them on its board of directors. I believe that such a board, half foreign and half Japanese, made up of men from the leading churches and missions in Japan, with a union board in the U. S. to hold the endowment funds, would give the best possible confidence to Christian men of means to endow such an institution. I should have no faith at all in getting funds for it nor in its being kept truly Christian if it is broadened at the expense of taking out the vital foundations so as to include the Unitarians and every body else.

It may be doubtful whether a plan for such a union University in Japan, as I have outlined above, would succeed; but I would much prefer that our Mission, while dissenting from Mr. Pieter's plan, should put forth something positive, and throw the responsibility of failure on those who will not unite. Union, federation is in the air, and I wish we could heartily propose it in connection with this Christian University. It seems to me that the paper prepared by our committee gives the impression that the time is too far distant when such a university is possible, and almost throws doubt on its desirability.

I have again and again urged such a plan as the above with Mr. Pieters and others, and stand committed in favor of an immediate movement for a university along such lines, and my mind has not changed.

If the principal Mission Boards which are working in Japan could agree to unite in the establishment of a union university here and the Japanese churches could also unite in it and thus build up a thoroughly evangelical, Christian university to which the denominational colleges and schools would be feeders, I feel that it would fill a great need, and be a grand example of Christian unity before the world.

Sincerely Yours

L. D. Davis

Japan, Sept. 10, 1900

Explaining his signature with Com.
on Report of Mission on Union University

23 1900
DEC 7 1900

Hakone Oct. 3d, 1900

Dear Dr. Barton:

Many thanks for your letter of Aug. 30th. I am glad to know that our need of reinforcements is realized. I hope that they will be sent.

I think Mr. Olds is still thinking of Japan as a possible field of work. His address is C. B. Olds, Clinton, Wisconsin.

We are still here and I am having a grand rest. We have two weeks more here and then we go to Tokyo to attend the General Conference.

Sincerely yours
J. D. Davis.

Oct. 3, 1900

+ Rev. J. D. Davis, D.D.

NOV 22 1900

69

Tokyo Nov. 7/15 1900

Dear Dr Barton:

We have just closed our Light Corps Conference. About 450 Missionaries present. The utmost harmony and great enthusiasm. The spiritual tone was very high. Most delightful relations with the Japanese. I was most unexpectedly memorialized as President and I stood the strain well. In these months past God has shown mercy to me.

Sincerely yours

J. D. Davis

[illegible]
[illegible]

J. L. Barton D.D.

DEC 28 1900

70

Dear Dr. ~~Clark~~ Barton:

Kyoto, Dec. 5, 1900.

I send with this a brief notice of the Anniversary of the Doshisha, and statement of the "output" of the school for 25 years. I wish also to write in reference to the request which goes on from the C.A.I for four families for Japan. The members of the Mission assembled in Tokyo at the time of the Conference, a month ago, when all the men of the Mission were present except two, unanimously agreed to ask for this reinforcement. Many wanted to make it six families, but we felt that we should be more likely to get them if we asked for the smaller number.

The whole condition here, in government, among the higher, the middle, and the lower classes, indicates that we have a great work before us. We. There are ~~sixteen men~~ seventeen men on the ground and we are occupying thirteen stations. They are all ~~one-man~~ stations except Osaka and Kyoto. We unanimously decided at our Annual Meeting, last July, that unless we could have reinforcements, we would decide to give up some of the stations and contract our work, next summer. Must we be compelled to do this just as everything seems to indicate a glorius time of seed sowing and fruitage? Even if the men cannot be found and sent out at once, please let us know that the Board decides to reinforce the Mission to this extent as soon as the men can be found, so we may hold on and save the work. I need not say more, after all that has been written.

I enclose a copy of the "Via Crucis" prepared a year and a half ago, since which time the Mission is still more depleted and all the signs indicate a large advance as necessary. Sincerely Yours,

J. D. Davis.

Rev. J. L. Barton D.D.

JAN 7- 1901

JAN 9 1901

Dear Brother; Kyoto, Dec. 11, 1900.

You may remember that our Mission, a year ago last summer, after the restoration of the Doshisha, asked the W.B.M., Boston to send two ladies to teach in our Doshisha Girls' School, and also, if possible, to make a grant in aid of a few hundred dollars. This request was again repeated last summer, and the reply ~~has come~~ came some time ago that the proposition would be made to the Womans' Board of the Pacific to take over the Kyoto Girls' School and for Miss Denton to come back and teach in it. The Doshisha will be delighted to welcome Miss Denton back into the school, and such a request has gone on to her from the school, I think. The school needs two lady teachers, foreigners, and it needs a small grant in aid of money for a few years. It is in good condition, over sixty girls in attendance, and a good spirit among them, and the Christian influence is good. Now, as one of the Doshisha Board of Directors, I am asked by the Doshisha to ascertain for the school and for the Directors what will be done to aid the school in these directions by the foreign friends. The Directors' meeting comes in March, perhaps the first part of the month, and in order to make plans for the future of the school, it is very important that we know what to expect during the next year. The school is now being run at a loss pecuniarly, and a make shift for teachers which is far from satisfactory. Unless some help in teachers and money can be hoped for, the question of closing the school will be seriously raised at the Directors' meeting next March, I think. I send a copy of this to Dr. Barton, for use in Boston with the Womans' Board there and also a copy to Miss Denton to use with the Pacific Board.

It seems needless to write more. The case is fully known, but I sincerely hope such arrangements can be made as will save the school.

Sincerely Yours, J. L. Atkinson

JAN 7 1901

Dear Dr.Barton; Kyoto,Dec.12,1900. 1901

The C.A.I.will send on a request by this mail for permission for our Helen (Helen A. Davis) to return to the U.S.,next spring. She will be sixteen years old next spring,and we wish her to be in school,probably in Oberlin,in the family of Prof.Beswerth,whose wife is a cousin.

I shall have to ask that the allowance of $120.00 a year be granted her after her arrival in the United States.

I send with this a letter in reference to aid for the Doshisha Girls' School,here. I think it will explain itself. I hope we may have some definite information in regard to the matter before our Directors meeting in March, next.

Sincerely Yours, J. D. Davis,

Copies sent to The Pacific, The Advance and The Missionary Review of the World

The Twenty-fifth Anniversary of The Doshisha.
by Dr. J. D. Davis. Jan 9, 1901 Dec 23, 1900

DEC 28 1900
JAN 9 1901

The twenty fifth anniversary of the founding of the Doshisha was celebrated in Kyoto, Nov. 29. Twenty five years ago, that day a little company of two teachers and eight scholars gathered in a rented room and bowing before God, each one prayed to him with strong crying and tears, and thus the school was started. It encountered great opposition from the city officials for the first six years. God blessed it, however, and after fifteen years, at the time of Dr. Neesima's death in 1890, it numbered in all its departments nearly nine hundred students. Then began a period of reaction. Waves of nationalism and rationalism swept over the school. For three years it was separated from the Missions. Its numbers and its Christian spirit greatly declined. It is now, however, back upon its old foundation. Two earnest young men, graduates of Yale College, are teaching in it; the missionaries are also teaching in it. The Theological Dep't. is reopened, and the school is gradually regaining its original spirit.

During these twenty five years, four thousand six hundred and eleven students have entered the school. Of these nine hundred and thirty six have been graduated. Of these graduates, one hundred and forty seven are engaged in teaching; ninety five are preaching the Gospel; seventy eight, graduates of the nurses' training school, are engaged as nurses; nineteen are engaged on newspapers; thirty four are in banks; one hundred and forty eight are in mercantile business; sixteen are artizans; one hundred and sixty six are pursuing farther studies; Twenty eight are officials; one hundred and two graduates of the Girls' Dep't., are in homes of their own, most of them centers of Christian homes. fifty seven are dead, and nineteen are unknown.

About three thousand and fourhundred left the school before graduation, and very many of these are engaged in useful work as teachers, preachers and in other occupations.

The exercises, on the 29th, were largely attended by the alumni and other friends of the school. The exercises were permeated with a spirit of faith in God and hopefulness for the future which speak well for the school. Principal Hirotsu, and Professor Shimomura and Doctors Davis and Pettee spoke at the large meeting in the afternoon. A prayer meeting was held in the forenoon at which one of the city pastors and Dr. Learned spoke. There are now nearly two hundred young men connected with the school, of whom nearly twenty are in the Theological Department.

The Girls' school numbers about seventy.

The disaffection toward the school, on the part of a few, on account of the trouble of two years ago, is dying out, and the Kumi-ai churches are rallying to its hearty support. The rapidly increasing Christian constituency of the school, and the fact that the higher schools in Japan cannot receive more than one third of the graduates of the government Middle schools, give great ground for hope that with its restored Christian spirit and purpose, the Doshisha will speedily regain its former numbers and position as a center of Christian light and knowledge in Japan.

Kyoto, Dec. XXX 1900.

JAN 15 1901

Dec.26.P.S.Drs.Albrecht and Greene with myself unite in a letter on this matter which I hope will go on by this same mail.If not,then by (the next.J.D.D.)

Dear Dr.Barton; Kyoto,Dec.24,1900.

FEB 5 1901

At the request of the Doshisha Trustees,I wrote to you a letter,Oct.25,1900,inquiring about the income of the Harris fund which is in the hands of the Board. My letter was referred to Mr.Wiggin,who, under date of Nov.27,1900,replied,telling how those funds are invested, and also what was the balance on hand,and sent to Japan,in May,1899. He continues,"On the first of last Oct.,(1900)$480 was received as interest on the Des Moines bonds,and $155 on account of the Portland bonds,making in all,$615 now at the credit of the income account,and I will place this at the credit of the Harris School of Science through Treasurer Learned. The total amount taken from the income account and paid to and for Mr.Mc Ivor and the work of perfecting the trust was $1,556.29." He adds:"I think it will be safe to count on $480 each six months from the Des Moines bonds. I presume that the Portland bonds will not pay more than $115 each six months,and we cannot count with certainty upon anything as income on this investment."

Now this letter of Mr.Wiggin came after myself and others had written asking,since the Doshisha Constitution was restored and the school needed all the help it could get to tide it over this crisis with its small number of students and thus reduced income from tuitions,that friends of the Doshisha should give,if possible,enough as a thank offering,to pay Mr.Mc Ivor's expenses so that the whole of the income which had accumulated from the Harris fund could be given to the school in this emergency. It came also after we had asked the Board to allow the use of the interest on this fund,one to be used for the running expenses of the general school,and we understood that the Board granted this re-

quest. One object in writing the letter for the Trustees, above referred to, was to find out what the Trustees could expect to receive from the Harris fund in the hands of the Board, so that they could make their plans accordingly. So when this letter from Mr. Wiggin came, I understood it to mean that we could expect to receive $800 a year certainly, and probably $870 more. I so reported to the Trustees, and gave Mr. Wiggin's letter to them to read, and they understood it just as I did.

The Trustees, at their meeting last July, the first meeting after the school was reorganised and put back on a Christian basis, were confronted with a serious financial problem. We seemed to be facing a probable deficit of $1000, or $1500, even if the school was run on the most economical basis possible. Dr. Greene and a Japanese of practical business ability, in Tokyo, were put upon the Finance Com. They have worked Heroically. Owing to a high rate of interest in Japan, at this time, and to one or two special gifts they were hoping to come through the financial year to March 31, 1901, with only a small deficit, possibly not any.

Judge then of my consternation, to see in a letter from Mr. Wiggin to Dr. Greene, of date, Nov. 19, 1900, the following: "$615 was received in April, 1900, as income of the investment of the Harris School of Science fund; but $600 was remitted to Mr. McIver for his expenses, the Prudential Committee having voted that a certain portion of his expenses should be met out of the income of this fund. This left only $615 which was reported to Treasurer Barnard, in August."

Now this is the first intimation, I think, that any one hope has had that the whole of the avails of the Harris fund in the hands of the Board was not to be sent to the Doshisha and available for the running expenses of the school. Now in regard to this I have four things to say:

1. It may be that there is some explanation possible of this discrepancy. I do not doubt but that there is from the standpoint of the Amer. Board.

2. This will come to the Board of Trustees as a very great, almost

crushing disappointment ~~to the Board of Trustees~~. They have taken hold of the school in the face of criticism and obloquy, for the love of Christ and of the Doshisha, and are working bravely to bring it up again. Their predecessors in office borrowed from the endowment funds, about $8,000. The present Board determined not to use any of the capital of the school. Their honor is pledged to this. How, then, can they meet this unexpected deficit?

3. I fear it will be impossible to explain this matter to the Japanese members of the Board so as to convince them that they have been fairly treated by the Board. There is great danger that they will feel that the Board has dealt unconscionably, if not unfairly with them.

4. I feel that my personal honor is involved in this matter, for, as I said above, after the receipt of this letter from Mr. Wiggin, and the other assurances from the Board, I assured the Trustees that they could rely upon the whole of the income of these Harris funds. It seems to me that I am personally bound to make them good. If I am not, I would like some advice as to how to explain the matter to them. But ~~better than that~~, is there not a more excellent way? Is there no person or persons among those who have wept and prayed with us for the Doshisha through these years who can come to the rescue so as to prevent not only any necessity for attempting an explanation, but so as also to prevent the serious disappointment and loss and discouragement which will come if the school is $800 yen short at the end of this year?

I hope I have made the matter plain. I could say much more, and say it even stronger, but I rest the case here, and ask for an earnest and prayerful consideration of the matter and an early reply, for I cannot rest until the matter is settled. Let us, if possible, have the assurance that this $800 dollars is made good for thier use, and that no more will be taken from the avails of that fund, but that they can depend on the whole of them.

Very Sincerely Yours, L. D. Davis

JAN 15 1901
FEB 5 1901

ear Dr.Barton; Kyoto,Dec.24,1900.

I suppose a request will go on by this mail for an appropriation from the New Year,Jan.1,1901,of half salary and allowance s for iss Grace Learned. Dr.and Mrs.L.I know have enconomised through the ast year so as to pay her travelling expenses out to Japan,and she is re having come with no expense to the Board for travelling,or outfit. he seems very well and most anxious and ready to do any work which mes to her hands and heart. She is teaching in the Girl's school here, t not doing full work,as her parents wish her to begin slowly and end sometime on the language,etc. She is also helping in the Preaching lace and Kinder-garten,in which the Learned's especially work. e is also helping Dr.Learned in his Station and Mission Treasurer's ccounts and book-keeping,working at this about two hours a day,which a great relief to Dr.L.,who is so busy with other kinds of work. e Learneds prefer that she should have only half salary,at present, yway,so that she may be a little freer for helping him and so as to be re that she is not put under strain this first year after her return. sincerely hope that the Woman's Board will see the way to accede to is request at once. She has worked since last Sept.four months,with no unneration,and it seems outright for her to have enough to pay her rents what her food costs and to have a little money she may feel is r own.

Sincerely Yours, J. D. Davis.

74
JAN 15 1901
FEB 5 - 1901

Dear Dr.Barton; Kyoto,Dec.25,1900.

I sent your note of some months ago,inquiring about Mr. Olds to my daughter,Genevieve,and she sent it on to Mr.Olds.

This and other influences led him,I hear to write you some little time since,suggesting that they may be ready to go to Japan next spring,if the Board accept them. I have conscientiously refrained from saying anything to either of them which would tend to influence them to decide for Japan. I wished the Lord to lead them to the field where He desired them to work. If He leads them to Japan,I shall be very glad for personal reasons,and for the work's sake;we need reinforcements so much.

If they are to come,it may be a good plan for them to come next spring, or so as to get here in the early summer. If they could meet the Mission at its annual meeting in Kobe, the first of July, and then go on with us to Hakone for the rest of the summer,and have the cool quiet rest which that would give them,while getting adjusted to Japan and the Japanese,as well as making some start in the language,it might be the best arrangement;or they can come a little later and join us in Hakone. I only write this as a suggestion,provided they are accepted. I do not wish to allow myself to give advice on that point.

We found Hakone so restful,as entirely separated from our work as almost other missionaries,that I think we shall go there one more summer,and try and perfect the rest which I have gained. It cost us nearly $100, but we bear that without asking for any help,feeling that this is one way we can help the Cause we serve.

Sincerely Yours, J. D. Davis.

75
FEB 12 1901
MAR 15 1901

Dear Dr.Patton; Kyoto,Jan.21,1901.

Many thanks for your letter of Dec.7.

I write now,especially,to speak of Col.Buck. He has just gone home for a brief visit,to return,as we hope. It may be that the delegation will be raised to the rank of an Embassy,following that of Great Britian. In any event,we hope that Col.Buck will not be superseded.

He has discharged the duties of his office with rare ability and with great fidelity to all concerned. His influence,unofficially exerted, in the Doshisha case,was ,as I have before written you,invaluable,and without it we should not have succeeded. His whole influence and his words spoken on many occasions,notably at the recent Conference of missionaries in Tokyo,have been most appreciative and helpful to the missionary work in Japan. I wish that the Amer.Board through the P.C., might pass an appreciative resolution and send on to Washington at this juncture. We want him continued here.

We are in the midst of plans and efforts to inaugurate the grand union evangelistic effort to carry the Gospel to as many as possible in Japan, during this year. We are hoping and praying for great results.

We are delighted to hear that you are likely to be able to send us reinforcements of men as soon as they can be found.

From what Mr.Lombard tells us of the man of Bohemian birth who is now studying with us a Fellowship in Germany,we feel that he will be very cordailly welcomed here,and can do a good work. Mr.L.says that he was with him for two years,I think he said,before he knew that he was not a full American,and he speaks of his sweet disposition and winning ways, and of his qualifications in the highest terms.

Very Sincerely Yours, J. D. Davis.

MAR 2 1901

Dear Dr.Barton; Kyoto,Feb.7,1901.

We send on herewith the requests of the Mission for the Misses De Forest to be sent to Japan,if they so elect,and when the time seems ripe for that. We hope we may have at least one of them before long and the other one as soon as she can be spared from the care of her younger brother and sister. The Mission voted on this by letter and with perfect unanimity and with great satisfaction.

We hope that nothing will occur to prevent the realization of our hopes.

The general and united efforts which are being put forth this year to carry the Gospel to those who have not heard,and the prayerful preparation for that work are awakening the Church here very generally,and everything betokens a great open door for work just before us.

Would that we had twice the number of Japanese and foreign workers to enter these opening doors and reap the rich harvest!

We need men and women of intellectualability and education,but above all they need to be men and women"full of the Holy Ghost"and power from on high.Only such can do this work.

I will not add more,but I felt that I must add this personal appeal to the letter which the Committee have signed.

Sincerely Yours, J. D. Davis.

MAR 23 1901

APR 3 1901

Dear Dr.Barton; Kyoto,Feb.23,1901.

Many thanks for your favor of Jan.9.We are glad to know that the W.B.P.have come to the rescue of the Girls'School,here. There seems to be some doubt as to when the money is available,which I hope will be dispelled.We are also glad of the decision to send two more families to Japan,as soon as they can be found;we wish it were more. More are needed . Mr.Nakaseko has sent a letter recently to Mr. Hirotsu,which shows that he does not yet realise the condition of the Doshisha. He says that Mrs.Harris has given a scholarship in Yale to prepare men to teach in the Harris Scool of Science,and that a Mr.Miyake is to have the benefit of it.But he adds that he wishes the Trustees to send Mr.M.an invitation to teach in the Harris School,but that it must be understood that he is not to teach classes in the lower department,etc. With the government University with its technological school,established right here in Kyoto,how does Mr.Kaneko expect that the Doshisha Science Department is to get students unless we have a department below to fit them for it? As Dr.Learned has written to Mrs. Harris,it would be like attempting to build the Harris block in New London by putting up the ridge-pole first. I have written again to Mr. Nakaseko,but his letter speaks in such a disparaging way of the present Doshisha that I have not a great deal of hope from his return to Japan. Mr.Hirotsu is doing the best he can,but he has not the natural force and high grade of scholarship which would make him an ideal Head of the school.There is some dissatisfaction being worked up about him,especially by some of the old trustees and their sympathisers,who have prophecied failure from the first.The present Board of Trustees,however,will

stand by Mr.Hirotsu for the present,trusting that, at the least, he can hold on until the right man for a more permanent head of the school appears in sight. There is no such available man in sight now. It may seem strange that this should be so,when we have been doing work here thirty years,and when scores of our best young men have gone to America for education. The fact is,however,that three to eight years in American ,especially in New England schools, seems to work badly with most of those who go thereTake the examples of Abe,Ichihara,Iinaga,Kishimoto, ~~Kusuge~~,Kurahara,Machino,Motora,Murai,Ono,Sakata,Wada,Yokoi,and Yoshida, twelve men,former graduates of Doshisha,all of whom have either lost their faith entirely,or are in the ranks of the radical Unitarians here. Of the other prominent men of force in the Kumiai church nearly every one of them was a member of the old Board which destroyed the Constitution,and are still not available now for the Head of the school.Miyagawa,is reported to have said, when he was invited to come up and speak at the twenty-fifth anniversary of school,last Nov.,that he had no desire to attend the funeral of the Doshisha.Mr.Ebina,Mr.Kosaki,Mr.Harada,and Mr.Tsunashima,were all members of the old Board;Mr.Kosaki not when the above action was taken but when the Christianity was taken out of the school,etc. No one of these men is available for President.We must be patient and wait for some true man of ability to grow up for the place.It may be Mr.Hirotsu;it may be some other man.There is no reason for discouragement.The school is improving. Mr.Otsuka,who was several years in America,but fortunately not in one our advanced Colleges,or Seminaries,but most of the time in our Navy,has recently returned,and he has come into Doshisha as a teacher, and head monitor of the dormiteries,and he is exerting a grand influence

he has started prayer-meetings in the dormitories which are largely at-
tended, and the religious interest in the school is increasing.

This whole situation, and especially the grave defection of so many of
our earnest Christian men who go to America for education, does make
more patent the fact that Japan needs the steadying helpful influence a
of missionaries and it will for a long time to come.

Our New American Bishop, Partridge, who has just come to Kyoto, forbids
all union with the other churches here in his diocese in the evangelis-
tic movement this year in which all the Christians in Japan, nearly, are
uniting. He gives as his reason that there are men, especially in the Kumi-
i body whose names are down for speakers in this work who will be
likely to unsettle his christians if they speak in his churches, etc.
This is unfortunately too true. I feel that he is losing more than he
will gain by this course, but he even forbids Missionaries of the Church
Miss. Soc., in Osaka, to come into the Kyoto district to engage in this
movement. It is a great blow at our earnest union movement here, which was
getting well under way. In Osaka, all work together, and that great city
is being stirred as never before. I have been down once to speak, and
Mr. Albrecht and Mr. Cary are drafted often. It is not surprising that Bish-
Partridge feels as he does, when he is told of the examination of
our two leading pastors in Kyoto for ordination which some of his work-
rs heard. It is safe to say that they seemed to believe as near to
nothing, that is as little, as any men who were ever ordained to the des-
l ministry. He has also doubtless seen that editorial on the first
ge of the ADvance of Dec. 20th, 1900; "Unitarianism in Japan" I do not
ow which one of our leading preachers is referred to there; I wish I

Id.The editorial says;"This Japanese preacher says that he belongs to the orthodox Congregational denomination'but that he is a Unitarian belief and preaches it every sunday.He says that there are many other supposed orthodox Christians in Japan,who are as liberally inclined as himself,but they are not turned out of the denomination because it would lead to such an extensive departure that it would leave Congregationalism weak and empty". I suspect that this preacher is Mr.Abe Isao, who was in Hartford Seminary for three years and afterward went to Germany for a few months. He is now preaching for the Unitarians,in Tokyo, and one of the editors of our former,Rikugo Zasshi,now run by the Unitarians.He boasted,in a large Unitarian theater meeting here in Kyoto, last summer,that he was still in good standing in the Congregationalist body,although he preached Unitarianism. It is the tolerance of such men and such things by the Kumi-ai body which leads all the other churches in Japan to be suspicious of our workers. The great majority of them are sound men who are preacing the Gospel,but there are enough who are unsound and who are allowed to remain in connection with the Kumi-ai body to taint the reputation of the whole. I refer to these things that you may realise the difficulties which surround us and be patient with us and especially,that you may realise the need of foreign workers here for a long time to come steady this changeable people,and encourage the rank and file of the workers in our churches who are in danger of being led astray by a few brilliant but erratic men,or of becoming discouraged,or thrown into doubting castle. The victory is sure here,but it must be yet"a long pull,a strong pull,and a pull altogether".

Sincerely Yours, J. D. Davis

Japan Mission
Religious Activities

Dr. J. D. Davis, under date of May 1. sends the following notes:-

In Kyoto, we have had a great religious fete in connection with the "Higashi Hongwanji" temple. Kyoto is the headquarters of this sect of the Buddhists, and some ten years ago a large temple was finished here for them at a cost, as it is said, of over eleven million yen. The empire was searched over to find "keyaki" trees large enough for the hundred or more immense pillars of this wood which are about three feet in diameter and twenty or thirty feet in hight, and which take a very high polish. Through speculation, or peculation, the temple authorities are in debt to the amount of two million yen or more, and the recent festival, on the four hundredth anniversary of the granting to the temple of a portrait of the founder of the sect, by the Tokugawa Regency, was made the occasion of an effort to secure from the offerings of the hundreds of thousands of visiting pilgrims, contributions toward the liquidation of this debt. All the sacred relics and treasures of the temple were placed on exhibition, and immense floral and evergreen arches were erected in the streets fronting the temple enclosure. These were made brilliant at night by hundreds of electric burners. Such immense throngs gathered at the gates, on the day of the opening ceremony, that they became uncontrollable, and in the press, a large number were trodden under foot, and a few lost their lives. It is not yet reported how much money was realised by the festival. It is probable that nearly half a million pilgrims came to the city on this occasion, and it shows that Buddhism has still a strong hold upon the masses in the interior, and that the religious instinct in Japan is strong and active.

The general union evangelistic movement goes on all over Japan. Christians are awakened, and much seed is being sown which will bring forth fruit, later on. The united front which nearly all the Protestant Christians are showing in this movement is in itself one of the powerful factors in making an impression for good upon the nation.

The Bible, and especially the New Testament, and portions, are selling as never before. Rev. Mr. Snyder has been through the island of Kiushu, and he sold five or six hundred copies a day on the railroad trains there. He is now in this city, and the first day here, he took his stand on a busy street corner and sold over five hundred copies.

Our Doshisha has had a very harmonious Trustees' meeting. A Normal course of study is added, to fit young men to teach in the government Middle Schools. New teachers are engaged, and eighty new students have just been received into the young mens' departments, and over twenty into the Girls' School. Four young men were recently baptised, and the morning prayers and the weekly prayer meetings of the school are better attended than for some years past. Now is a time to pray with great faith and hope for Japan and for Doshisha.

J. D. Davis.

P.S. The whole country is rejoicing over the birth of a son to the crown prince. ~~J. D. D.~~

Dear Dr.Daniels; Kyoto,June 20,1901. 79

I wish to thank you for your letter of April 22,to Mrs. Davis and myself,calling our attention to our duty and responsibility with reference to the Broadway Tabernacle Church,Norwich.,Conn. I have written a good many letters to Dr.Pratt,not as many nor as good ones as I would have been glad to write,however. They have never suggested that Mrs.Davis write anything. Save a brief note from Dr.Pratt, announcing the relationship at the beginning and another about a year ago,we have never had anything from the church. I suppose we should not expect this. It has not been easy for me to wrtie letters from Japan,the last few years. The retrograde movement here was so fearful,that I could not write as encouragingly as people at home wish to read. The tide is turning now,however,and if the revival wave which has taken thousands in to the kin[illegible] for the last few weeks in Tokyo and Yokohama,and [illegible] to continue teaching theology in the school.

[illegible] that I have become unsettled in the faith. I was never more [illegible] and never enjoyed studying and the teaching the subject more. [illegible] twenty five years,while I have been an intense student of these [illegible] subjects,my views have become so broadened,and I realise so much [illegible] length and breadth and height and depth of these great truths,en-

the kingdom in Tokyo and Yokohama, during the last few weeks, and which has reached Kobe and Osaka, can only become general, all over Japan, it will solve many of our difficult problems, and give an impetus to the work here which it has lacked the last ten years. A series of meetings is begun in our Fourth church here in Kyoto, and last night the church was packed with earnest listeners, many of whom expressed a desire to become Christians. We are glad of prospective reinforcements, and only wish that the funds of the Board were such that, in justice to other fields, Japan could be largely reinforced.

Sincerely Yours, J. D. Davis.

For file

80

Dear Dr.Barton; Kyoto,June 29,1901.

I send you this sheet, telling of the outlook here.I send a copy of it to Boston. There a few men who are still making a persistent effort to discredit Mr.Hirotsu and the present management of the school,but I think they are doomed to failure. The coming of pastors. Harada and Miyagawa to give the addresses here,is a great encouragement. Dr.Albrecht has been somewhat discouraged with the Theological school, but we must expect that it will take time for that to fill up,after we have passed through an "ice-age",as we have here.

After teaching theology for twenty five years in the school,I drop out and Dr.Albrecht will take that chair from next fall.I am satisfied that it is not best for me to continue teaching theology in the school.

It is not that I have become unsettled in the faith. I was never more settled,and never enjoyed studying and the teaching the subject more, but,for twenty five years,while I have been an intense student of these great subjects,my views have become so broadened,and I realise so much of "the length, and breadth, and high, and depth"of these great truths,es-

pecially of the person and the work of Christ, that I am unable to accept any of the narrow, and so-called new views of them, which are so popular in Japan, now. I must "stand between the extremes and try to grasp all the truth there is between them", and I must teach this broad view if I teach at all, and I am convinced that I am too broad for the place. If my conscience would allow me to to teach what is popular, and keep silent on the rest, I might continue. Besides, broad as I am, I have the reputation of being narrow, and behind the times in theology. Hence, at my earnest request, I have been relieved, and shall give myself largely, while the Master has work forme here, to direct evangelistic work.

The outlook is very cheering here. I wish we might soon recieve the needed reinforcements. Do not answer this letter. I know how exhausting your present mission and work are, and should feel conscience-smitten, if I found that I had led you to answer a letter sent direct from here. It does not need an answer. It is sent that you may get some news of the situation as soon as possible, and to assure you of my great interest in your present mission, and my prayer for it, and that you may be, in due time, restored to your place in Boston, in close touch with our work again as of old. Sincerely Yours, J. D. Davis.

Copy of letter sent to Dr. Barton, Dir'ct.

AUG 2 1901

The Outlook in the Doshisha and in Japan.

The Doshisha schools received large additions last spring, bringing the whole number of students, last term up to 343. Earnest Christian work has been done in the schools by both foreign and Japanese teachers. Sixteen students, fourteen young women and two young men were received in the Doshisha church last Sabbath on profession.

Yesterday came the graduation exercises of the Girls School, when six young women were graduated, and today fourteen young men were graduated, eight from the Academic Department, two from the Collegiate Department, and four from the Theological department. Mr. Harada, pastor of the Kobe church, gave the address yesterday, and Mr. Miyagawa, pastor of the Osaka church gave the address to-day. They were both most appropriate to the occasion, Mr. Miyagawa's emphasis upon the need of vital Christianity, was very strong indeed. Since both these men were members of the former board of Trustees, their presense and part in the graduation exercises marks a gradual union of all parties in support of the school.

The attendance at morning prayers, which is voluntary and also that at the weekly prayer-meeting, have largely increased during the last few months. It will take time & faith and patience to bring the school back to its former spirit and numbers, but such a result seems to be assured.

The tower and dormer-windows and all the casings of the Theological hall which were painted black when the building was erected, have been painted a dark red, which adds greatly to the appearance of the building.

The "Forward movement" has brought forth rich results in many places during the last six weeks. Many thousands have given in their names in Tokyo and Yokohama as earnest seekers after the truth, and many hundreds in Kobe, Osaka and other places. A series of meetings in one of our churches in Kyoto, begun ten days ago, crowded the large church every evening for a week and over one hundred gave in their names as inquirers, and the last evening over forty arose as expressing their desire to accept Christ as their Savior. The meetings are to be continued here in other churches next week. If this spiritual wave can reach all the ~~other~~ churches and bands of Christians in Japan, it will put a new face on our whole work. The lay members of the churches are aroused to work, & are going out in the crowded streets with Gospel banners for an hour before the meetings begin and invite all to attend the meetings.

The assassination of Mr. Hoshi Toru, a prominent statesman and member of Parliament, by a man over fifty years old who did the deed thinking he was serving his country, is an example of one of the dangers which hangs over Japan continually. Men too commonly feel, here, that they are commissioned to take the law in their own hands, and their lives too, and so we have "lynch law" in a diff rent form from that which is so common in the United States. Even boys in the government schools, often feel that they should take a stand and reform the school, or dismiss a teacher, or the Principal, and so they "go on strike", either leaving the school in a body, or staying away from recitations, until the matter is adjusted. The school authorities are gradually stiffening up in their dealing with such refractory students, but it is a difficult problem.

Japan is putting her main energy into war preparation and armament, not knowing when she may be called upon to cross swords with Russia. Japan will insist that Korea be kept an independent nation between herself and the Russian Bear. It is a great trial to Japan to see Russia settling down so complacently in Manchuria, but she is powerless to prevent this, with the Great Powers acquiessing in it. There is great hope in the situation here, because the Church is awaking to renew her spiritual strength, and many of the leaders of the nation are realising that they need a new basis of morality, and they are looking favorably upon Christianity as furnishing that needed basis. So many of the Japanese workers have been secularized during the "glacial period" through which we have passed, and so few young men have been under preparation for the ministry, that now, when there is an increasing need of workers, there is everywhere a scarcity. It is so also with the foreign workers on the ground.

Kyoto, June 29, 1901

L. D. Davis.

Hakone, Aug. 12th 1921

Dear Dr. Daniels:

You will hear of the resignation of Mr. Hirotsu as Principal of the Doshisha Schools. He has been under the criticism of the old Board of Trustees and their sympathisers, and being a little imprudent in utterings, they have magnified his failings and his resignation is the result. Mr. Shimomura consents to be the nominal head of the School and Mr. Otsuka who has done very efficient work in the School, especially in helping to restore its Christian spirit, will act as Principal until the annual meeting of the Board next March, when we hope to be able to elect a Principal.

There is no call for discouragement in this change. The School is increasing in numbers and gaining the confidence of all.

I write now, especially to ask that Mr. Denning, whose application is probably there this in your hands, may be appointed to Japan, not yet but that is, as we fear, Mr. Strout is

NOV 4 1901

Dear Dr.Barton; Kyoto,Oct.10.1901.

After two months in Hakone,where I did not get as good a rest as a year ago,on account of the Doshisha and Mission business which came in on me,I returned to Kyoto,the last week in Sept.

I have just returned from the four days conference which Mr.Mott had in Tokyo with about one hundred Japanese and twenty five missionary workers, representing the Japanese churches,Y.M.C.A's, and Missions in Japan. They were rich days,and Mr.Mott is a power. He did a grand work in Sendai,some one hundred and fifty students deciding to seek Christ. He is working in the schools of Tokyo these days,and we expect him here from next Sat.to Monday,and we are hoping and praying that good results will follow. The Doshisha has opened well. Seventy four new students were received last month,and several new and earnest teachers have been secured. The spirit and tone of the school seems better than for many years. Mr.Warren and Mr.Lombard are working for the spiritual uplift of the students,especially. The theological department has opened with seven new students. In one of the large boarding houses,the students wait until a blessing is asked before beginning the meal, which has not been the case before I think for seven years.

The "Taikyo Dendo "movement goes steedily on,and we are hoping for large results from this fall's campaign. We are glad of prospective reinforcements for the mission,only we wish they were to be more in number. Our thoughts and prayers are much in regard to the meeting of the Board at Hartford these days. Sincerely Yours, J. D. Davis,

P.S.I wish to thank Dr.Daniels for his recent letter to me.J.D.D.

Hokore, Aug 12 1901

P.S. The first night of Mr. Mott's meetings in Osaka, 130 young men declared their purpose to become Christians.

Mr. Mott's work among the students in Japan is proving very successful. It began in Sendai, where, during three days, one hundred and forty young men declared their purpose to become Christians.

A four days Conference of Workers was held in Tokyo which was attended by one hundred and twenty five workers from different parts of this empire, and all were moved to greater earnestness and deeper consecration in this work for students. During two days in Kyoto, One hundred and seventy three young men declared their purpose to become Christians. Over fifty of these are students in Doshisha; over forty in the government Higher Middle school; fifteen in the Medical College, and others representing almost every school in the city. The Christian teachers in the schools, the pastors, evangelists and missionaries in the city are organized and at work to look after every one of these men, and teach and lead them. Mr. Mott is now holding meetings in Osaka, and then he goes to Okayama, Kumamoto and Nagasaki, and after that passes over to China. Doshisha has opened this fall with over seventy new students, and with several earnest Christian teachers added to its faculty, so that it has the most earnest and united body of teachers which it has had for many years. With this new Christian impulse from Mr. Mott's visit, the outlook for the school is very encouraging.

J. D. Davis.

Kyoto, Oct. 17, 1901.

DEC 4 1901

Dear Dr.Barton;

Kyoto,Nov.4,1901.

You will be rejoiced to know of the improved condition of the Doshisha. Not only were over seventy young men,new students,received last September,but we have several new teachers,earnest,able young men,three of them recently from America. The faculty is the most united and the most Christian which the school has possessed for many years. Mr.J.R.Mott's two days with us profoundly stirred the school and over fifty young men declared their purpose to be followers of Christ. Altogether,one hundred and seventy young men mostly from the various schools in the city,made this decision while Mr.Mott was with us.

The work of caring for these young men and teaching them is well organized and we are hopeful that least of them will be a real addition to the spiritual forces in these schools. More than eleven hundred young men declared for Christ during the four weeks of Mr.Mott's work in Japan. It is refreshing to see and hear a man like Mr.Mott preach the old Gospel with conviction as he does,and see that it the power of God to salvation in every land. It is encouraging also to know that in this time of speculation and doubt,the men who are marshalling the young people in the Y.M.C.A. and in the Christian Endeavor movements are men of positive faith and full of the Spirit. The Forward Movement goes on in Japan. We have just appointed a representative committee in Kyoto to make plans for continuing it through next year. We hope it may go on through the new century with increasing power until Japan is a Christian country.

Sincerely Yours, J. D. Davis.

Rev. J. D. Davis, D.D. Kyoto Nov. 4, 1901

(Wm.)

JAN 15 1902

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Dear Dr.Barton; Kyoto,Dec.24,1901.

I am glad to think of you as back again in Boston, and to address you there.

JAN 18 1902

I wish to speak of two things aspecially,now. One is to call attention to the embarassment which is caused to us here that the proceeds of the $35,000 of the Harris fund which are invested in America are so irregularly reported to us. The Doshisha Directors, through their Finance Com. are making a heroic effort to run the school and brig it up without getting in debt. We had been informed that a minor part of that fund was invested in Street R.R., bonds, I believe, which could not be depended upon to pay interest in full, regularly; but we had also the impression that the major part of it was invested in such way that the interest could be regularly received. It seems to us here as if the avails of those funds is not reported to us with any regularity, and the impression is made (I hope it is erronious) that the interest when received, is not sent on here with any promptnees. At the least, it seems to us that when there is delay, a note should be sent explaining it, so that our Finance Com. may know what to depend upon. I write of this not only in the financial interest of the Doshisha, but in the interest of cordial good feeling between the Japanese and foreign elements of the Doshisha Company, and between the Company and the American Board.

Not only as a member of the Mission, but as a member of the Board of Directors of Doshisha, and as one of the three members of the Executive Com. of that Board, it becomes my official duty to call attention to this matter and ask that the money be sent, as soon as received, or if delayed, that a note be sent explaining that delay, so that the Finance Com. may know what to depend upon. I write thus plainly becuse I am informed that our Finance Com, of which Dr. Greene is a member, fail to get any satisfactory response to letters sent to Treas. Wiggin in regard to this matter.

Rev. Dr. Barton
Pres. A.B.C.F.M.
Boston

JAN 18 1902

(No.2).

Dear Dr.Barton; Kyoto,Dec.24,1901.

Another matter which perhaps should go to Dr.Daniels is the case of two men who may be available for reinforcements. We have just heard that the Board are looking for one more family besides the Dunnings,to be sent out in response to our request for six families. I have seen a letter written to Dr.De Forest by Mr.Enoch F.Bell now in Auburn Theo'lSem'y.,to be graduated next Spring, I think. He would be glad to come to Japan. Mr.Warren knew him in Yale College, and speaks in the highest terms of his scholarship,faith and zeal. I hope he may be secured. Rev.David Murray,now in pastoral work in a Presbyterian church in Oscaloosa,Iowa,would also be glad to come to Japan. He was here in Kyoto,for three years,as a teacher in the Commercial school.This was seven or eight years ago. He did good work,not only as a teacher of Eng.,but in spiritual work among the young men. If Mr.Bell fails,I could recommend Mr.Murray.

I hope the man will be found and sent as soon as possible. I am sorry that it is be only one more,but every one will be a great factor in the great work which is opening before us. What I know is personal and needs no answer Rev.

Two summers in Nakone have nearly restored me to my normal vigor,although I find that I cannot stand as much as I did twenty years ago.

I thank God that I am better than I ever expected to be again,when two and a half years ago,the Doshisha struggle had left me "more dead than alive".Since Mr.Mott's visit here,I have had my hands and heart full of work for the 170 students who declared their purpose to follow Christ. It has been a blessed work,and as I have had companies of these young men from various schools in my home and have talked with them and kneeled with them,as some of them have prayed for the first time,it has brought back the scenes of ten or twelve years ago,before our "Glacial Period"began. I was asked to speak to the workers of Central Japan,(Japanese) at Osaka Dec.10 on "How to [illegible]

Kyoto Dec. 24, 1901

the for to represent the series of "Holy Ghost" addresses, and also to inquire, if I wish to go to the Jubilee, [illegible]

in Osaka, Dec. 10th

anese, on "How to Train Enquirers", and also to represent the Foreign Missionaries in Japan in making an address at the similar great Thanksgiving meeting at the close of the year's "Taikyo Dendo", in Tokyo, Dec. 14.

I have felt constrained to retire from the Chair of Theology which I have tried to fill for twenty five years in the Dosh. Theo'l. Dep't. It was a great trial to me to reach this decision and put it in force. I have been an intense student of the great problems of Theology, especially the fundamental ones which are at the basis of the Christian life, and I have a greater zest than ever before for them, and I feel that I am better fitted to teach this subject than ever before, but, on the other hand, I have "outgrown my environment", in one sense. My ideas of God, of Christ, and and of His great work, have so broadened that I cannot teach the narrow views of the so-called New Theology, as it is desired to be taught in Japan. Because I have felt contrained to oppose some of these narrow theories, as they began to be promulgated here ten years ago, and which came so near to wrecking Doshisha and our whole work, I have the reputation with some of our Kumi-ai leaders of being an "old fogy" and my theology as too old, etc. No matter what I taught, because it came from me, it would be discounted in some minds. Hence I could not conscientiously hold on in that position, and with more regret than anything else I ever did in my life, I stepped down and out.

Dr. Albrecht has taken my place, and I have no doubt but that he will satisfy the demands for the place. I am very hopeful for the Theological Dep't. This spiritual awakening, especially among the young men, will, in the course of a few years, fill that Department again. There seems to be an abundance of other work, precious and blessed work, which I am called to do. I wished you to hear the reasons for this step from my side. I was not asked to withdraw. I shall probably never stay in any position till I am asked to withdraw. I have always had a horror of being where I am not wanted. I hope, however, that I did right this time.

Sincerely yours, J. D. Davis

(No. 3)

JAN 16 1902 88

Dear Dr. Barton;

Kyoto, Dec. 24, 1901.

JAN 18 1902

It has been my privilege to attend three of the Thanksgiving meetings held this month as the closing services of the great "Forward movement" (Taikyo Dendo), which has been in progress this year. The first was in Kyoto, Dec. 6, and ~~there were~~ it was reported that there were about seven hundred inquirers in this city, during the year. The next was a meeting of the workers in Central Japan, held in Osaka, Dec. 10, where nearly three thousand inquirers were reported from this part of Japan, and where by a rising vote, those present from this wide field expressed their purpose to continue the work next year. The last meeting was in Tokyo, Dec. 14, where the great Y.M.C.A. Hall was filled galleries and all, and it was reported that in all Japan, during the year just closing, nearly twenty thousand persons, perhaps more than half of them young men, have signed papers expressing their purpose to examine Christianity or to accept Christ as their Savior and Lord. Of these, about twelve hundred have already been received into the churches. Nearly eleven thousand yen have been expended in this work. 170,000 notices have been printed and circulated, and about 100,000 tracts, etc., have been distributed. Five hundred and forty two persons from twenty two societies or denominations have been united in this work in sixty five centers in the empire. The churches have been greatly revived and strengthened, and many of the lay members have actively engaged in this work. The simple Gospel has been faithfully preached, and the time was ripe for the movement. Men are hungering for just such a Gospel everywhere, now in Japan. The greatest drawback to the full success of the movement has been the cold state of many of the churches at the beginning, and of some of them the same may still be said. It had been more than the pastors and evangelists could do to care

for so large a number of inquirers and teach them properly. There was not a sufficient number of lay members ready to copperate in this work. It is to be feared that some of these inquirers after the truth are drifting away again because they could not be, or have not been, properly looked after. But, how encouraging is the spectacle of half as many persons as there are members in all the Protestant churches, taken together, putting their names and adresses to papers saying they were desirous of studying Christianity with reference to becoming Christians!

Mr. Mott's pledge was stronger still, and was a pledge to accept and follow Christ as their Savior and Lord. About 1600 young men signed these papers while Mr. Mott was here, about 1100 of whom were students, most of them in government and non-Christian schools.

In Kyoto, this work has been well followed up and the result is that in all these schools the young men who signed the cards, while Mr. Mott was here are nearly all in Bible classes, and in several of these schools the number has been doubled since Mr. Mott left. In the Normal school, here, more than fifty young men have Testaments in their rooms which they secretly read, for, if it were known that they were studying Christianity they say some other pretext would be found to prevent them from being graduated. Numbers of these men from the Normal School come to our homes on the Sabbath to study the Bible.

Doshisha has not had so earnest and united a band of Christian Japanese teachers as now, since Mr. Neesima died twelve years ago. Its spirit and discipline are improving and with the fifty students who declared their purpose to be followers of Christ, when Mr. Mott was here, under the care of the earnest Japanese and foreign teachers in the school, the outlook is encouraging. We never wished for men and means to push things in Japan quite so much before as we do now. Sincerely Yours,

J. D. Davis.

FEB 3 1902

Dear Dr.Barton; Kyoto, Jan.7, 1902.

I enclose a letter to President Capen, and also a copy of the same to you. Please send the letter to Mr.Capen, if you think it is not presuming too much to trouble him with this matter. I sincerely hope that Mr.Saibara can be helped welcomed and helped to carry out his purpose. He is not a mendicant, but if he can be made to feel that he is helped, or favored for love for himself and the cause which we serve, he will receive it, and the effect in Japan and on our work will be good. I will not add more about this, but I hope that somebody will find an open door for Mr.Saibara. Any prospect of this will be thankfully received here, and I shall be glad to communicate it to him before the end of March.

I attended the examination and ordination of Mr.Kumaoka, in Osaka, yesterday. He is a graduate of our Theo'l Dep't. (Vernacular) of about ten years ago, has spent eight years in efficient service as an evangelist, the last two years was constrained to enter business to relieve his relatives, and, that duty performed, he is now ordained and goes under the Jap.H.M.S. to open work in Nagasaki, where are about twenty Kumi-ai Christians. It was refreshing to hear his statement of belief and his answers to questions. I have not heard but one other such stalwart examination in ten years. Mr.Miyagawa's ordaining prayer was also an inspiration. In the afternoon, Mr.Ozeki, for about fifteen years Pastor of the Tamon church, in Kobe, was set apart to work, as Spec.Ser Sec'y. of the H.M.S., to give his whole time to that. His faith and spirit and humility are all that could be desired apparently, and the work in every direction bids fair to move forward with increasing momentum during this year.

Very Sincerely Yours, J. D. Davis.

Rec'd Feb 1, 1902

(Copy)

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amuel B.Capen;LL.D.; Kyoto,Japan,Jan.7,1902.

Dear Dr.Capen;

Please pardon me for troubling a very busy man ith even a brief letter and its request.

t is in regard to Mr.Saibara,the President of our Doshisha Board of irectors. He is a lawyer,thirty-five or more years old,and he has for ome years been a Member of Parliament. He has been an earnest Christan for many years. He has been a firm friend of the Doshisha through l our troublous times,and when the reconstruction came three years o,he consented to become one of the Directors and was unanimously elec President of the Board. He has worked manfully now for three years restore and build up the school,efforts which have been crowned with ccess. He plans to go to America next spring,perhaps in April,and he hes to study probably four years. He has some means,and is willing spend his all in the furtherance of his object. He will not have ough,however,to pay high,or full prices for everything. His desire is spend the the first year in some family or families where he will rfect his limited knowledge of English,so as to be able to take les the remaining years in some institution. He is an open-hearted nial man,bright and quick. His tastes are simple,and he would be con- with nt, the plainest fare. I write,sending a copy of this to Dr.Barton, ping that some place or a succession of families may be found where Saibara could be received and made to feel at home,at a nominal cost that he can carry out his purpose.To say nothing of his services for Mission and the Doshisha,I feel that such favors shown to him,in his sition,will be good missionary work,in its far-reaching influence in an.I have written My Nephew,Mr.Wilbur Grove Davis,of this at Newton ter,but I do not know at all how they are situated now. Do not trouble to reply to me,about this but communicate your reply to Dr.Barton now you are rejoicing with us in the in the moving forward of the work in Japan.

(Copy) J. D. Davis.

MAR 25 1902
APR 9 1902

91

Dear Dr.Barton;

Kyoto,Feb.27,1902.

Many thanks for your letter of Jan.21st. I also want to thank you for your article in the Outlook,as well as the paragraph in The Herald,in reply to Dr.Bradford.I cannot agree with all of Dr.Bradford's ideas of Mission work,or of missionaries,and I do not believe that the day of revivals is past. The human manifestations in connection with them may change,but if the church is to live and prosper,and fill the earth,the Holy Spirit must work in the future more generally and more powerfully than in the past. I believe that the twentieth century is be the Age of the Holy Spirit,and that it will witness greater and more general turning of multitudes to Christ than any previous century.

The discussion of the trinity and the person of Christ which Mr.Ebina's deliverence of his belief,or unbelief,a kind of pantheistic Unitarianism, has precipitated here in Japan,is going to clarify the air,I believe, and cause the workers to fully commit themselves to a Divine Christ and His Gospel,as they have not done for the last ten years. Some few may follow Mr. Ebina,but the majority are going to be helped by it.

Very Sincerely Yours, J. D. Davis.

APR 8_ 1902
APR 9_ 1902

Dear Dr.Barton; Kyoto,March 19,1902.

Many thanks for your letter of Jan 21st,speaking of the income of the $25.000,etc. I hope that matter will now be arranged satisfactorily.Perhaps I have mentioned in a former letter how much gratified I was at your statements in the Herald and in the Outlook,counteracting the influence of Dr.Bardford's "Address"to the churches.

I am glad of anything which helps to stem the present tide of anti-supernatularism and quasi materialism which sets so strongly,in many places.

You will be glad to know of the almost certain prospect we have of electing Mr.Kataoka the earnest Christian Chairman of the lower house of Parliament,as President of Doshisha,and probably acting,or nominal Principal,as well, at our Directors' meeting on Mch 25th. He has been ~~XXXXX~~.an Elder in the Pres,church for more than twenty years,and has kept his Christianity to the front in all his political life. He is likely to retire from politics in a year or so, and we hope he can give his whole time to the school.

I virtually secured his assent to be President three years ago,last January,when we were casting about for men for the reconstruction,but Mr.Kosaki was so eager to get the place,that he sent Mr.Kataoka a letter which blocked the thing for the time.

I hope we shall receive some reply soon to the letters I wrote in regard to Mr.Saibara's being favored with a home for a while. He has served the Doshisha most faithfully for three years,and deverves well of all its friends. Sincerely Yours, J. D. Davis.

JUL 15 1902
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REV.J.L.Barton D.D.; Kyoto,March 28,1902.

Dear Dr.Barton;

I take great pleasure in introducing the bearer, the Hon.S.Saibara,to your acquaintance. I am sure he needs no farther introduction. His work and labor of love,and great faithfulness in helping to restore our loved Doshisha,and his standing at the head of it as its President for more than three years,in the midst of his professional duties,while a member of Parliament,are well known to you. Humanly speaking,it hardly seems possible that the school could have been saved without his help so freely given.

Mr.Saibara now goes to England and America for observation and study, and I bespeak for him a cordial greeting and welcome on the part of all friends of Japan,and especially all who have an interest in the work of Christian Missions and ~~EEE~~ in the Doshisha .

He is worthy for whom you will do this.

Sincerely Yours, J. D. Davis.

APR 29 1902 94
APR 2 1902

Dear Dr.Barton; Kyoto,March 29,1902.

Others will have written you of the election of Mr.Kataoka as President and Principal of the Doshisha. This meeting of the Directors of the school which was closed yesterday was the best we have had. Perfect unanimity and great enthusiasm prevailed.

Mr.Kataoka's acceptance of this place causes great rejoicing among the friends of the School and of Christianity in Japan. The missionary body, and the other churches realise what this means for the restoration of the school,and the advancement of Christianity.

A few of the old trustees tried apparently to hinder the consummation, but they signally failed,and we feel that the school cannot be interfered with now,but will move on steadily toward its complete restoration.

I wish it had a little more income for the next few years while it is recovering its numbers.

I have given the Hon.S.Saibara a letter of introduction to you. He has stood in the breach most nobly the last three years.Had it not been for him,the school could hardly have been steered through the difficult path during these years,with Mr.Kosaki so eager to become Pres.again, and with the old Board,some of them prophesying failure, ~~and~~ opposing. It was largely by his influence also that we have secured Mr.Kataoka. He goes with the Man-of war which carries Japan's delegation to the Coronation of King Edward,and will not reach America,I suppose,until about July first. My.Nephew,Wilbur G.Davis,your neighbor,cordially invites him to come right to his home and spend two or three weeks until he can make more permanent arrangements. I hope that a home or homes will open to Mr.Saibara,where he can perfect his use of the English language and not have too large bills to pay.I do not think the friends of Missions can ~~more~~ help a more worthy man,or directly do the cause of missions more good than by helping and honoring Mr.Saibara.

Sincerely yours,
J.D.Davis.

Kyoto, March 28, 1902
Rec'd May 15 1902

THE NEW PRESIDENT OF DOSHISHA.

By J.D.Davis.

The Honorable Kenkichi Kataoka, who has just been elected President of Doshisha, has had a remarkable history. A native of the province of Tosa, in the island of Shikoku, he has been from his early manhood a friend of the great Liberal leader of that province, Count Itagaki.

He was one of the first to listen to the Gospel when it was preached in his native province and was baptised into the Presbyterian church there, nearly twenty years ago, and was soon after made an Elder in that church.

Soon after this, he was in Tokyo, when the government ordered several men who were suspected of too liberal sentiments to leave the capital. Mr. Kataoka was one of these suspects, but he stood upon his dignity, and, since he had done nothing and entertained only loyal sentiments, he refused to leave the city, and was thrown into prison, where he remained for a year or more, before he was released.

He was elected a member of the first Parliament, twelve years ago, and was nominated by his party the second time, but was defeated, by interference or combinations which came near precipitating civil war in his native province. A few months after this, I had my first interview with Mr. Kataoka. He came to my house and asked for an interview and told me of his experience while in prison, how at first he could not have his Bible in the prison, but after he secured permission to have his Bible, he read and feasted on the Word, for months, and found great delight in prayer, so that his prison became the very gate of heaven to his soul, and he loved to pray for his enemies. He then told of his recent experience in his native province during the exciting campaign, when he could hardly sleep for weeks but had to exert himself night and day to prevent his

countrymen from rushing into civil war, and he said with tears that he did not have the same intense joy in reading his Bible and in communion with God as he had had while in prison years before, and since his mind was too much absorbed with the great danger of strife and how to prevent it. And, said he; "I hear you have been in battle during your civil war in America, and I want to know your experience." It did not take me long to give my experience nor to reassure and satify his earnest troubled soul. This is a specimen of the earnestness and sincerity of the man. He was again returned to Parliament on the third election, and has been in that body ever since, until its recent dissolution. A few years ago, when he was nominated for President of the Lower House, some of his friends advised him to resign his Eldership in the Presbyterian Church, as that might prejudice his receiving the election and appointment as Speaker, but he replied that he had rather be an Elder in the Church than President of the House, if he must choose. He has been Speaker of that body now for several years, and it has been his habit, as he says, always to engage in a few moments of silent prayer for God's help and guidance every morning when he first takes his place in the Speaker's desk. He has also, during a part of this time, maintained a weekly Christian service in his official residence, opposite the Parliament buildings, sending out his personal cards of invitation to prominent men, officials and others, and inviting earnest pastors in the city to preach the Gospel there. He has for sometime felt desirous of retiring from poiltical life and giving his remaining years to some form of more direct Christian service. Mr. Kataoka is extremely modest and retiring, and felt that he was not fitted for the position to which he has been unanimously elected in the Doshisha. He said in his speech at the welcome meeting here the other night that he prayed for weeks most earnestly that, if it was possible, he be excused from this position, but the more he prayed, the more unrest he found in any any other decision, and so he finally yeilded. He made a most touching prayer, asking for

God's guidance, after he took the oath of office, a few days since.

The new President is to spend a week or ten days each month with the school from this time forward, and he hopes in the near future to be able to come to Kyoto and give his whole time to the institution.

Verily, the earnest prayers which have been offered for this school since Mr. Neesima's death are being answered and we all thank God and take courage. The Hon. S. Saibara, who stepped into the breach on the reorganization of the school, three years ago, and who has stood so firmly at its head ever since, and through whose influence we have been able to secure Mr. Kataoka, goes to America for a few years of study and investigation, and it is to be hoped that many of the friends of Doshisha may meet and welcome Mr. Saibara in their homes. He is a most earnest Christian, and a genial gentleman.

JUN 14 1902

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Dear Dr.Barton; Kyoto,May 15,1902.

Many thanks for your letter of April 11,and your words in regard to Mr.Saibara. I was able to communicate my nephew's offer to Mr.S.before he sailed for England. I suppose he will reach Boston some time in July,and I suggested to him that he go right to my nephew's home on arrival,or go to the Congr.House and you would direct him thither. I will write him again a word of encouragement from the hopes held out in your letter. His address in London is care of the ~~XXXXXX~~ Japanese Legation,(Hon.S.Saibara.)

I had a severe attack of La grippe two months ago,which affected my head. I kept at work in my study,and when a little better went out to fulfil appointments to speak which I had made,and kept at this touring work for three weks after lumbago attacked me,and then I got a scolding when I called Dr.Saiki,for not giving up sooner. I have always been able to "work off" these things before,but I had to submit to ten days "treatment" this time. My head did not fully recover its normal condition,and I have just consulted Dr.Taylor on my way to and form a tour in Tamba. He finds nothing the matter of me,or very little,except that I am tired, and his principal prescription is"slow up". This is a hard one to take, but after a ten days trip in Shikoku,in Mr.Gulick's field,I plan to rest through June,and get ready for a Summer in the Hokkaido,where I am drafted for work to relieve Mr.Rowland who must take a rest.

In Tamba I addressed two Young men's Associations composed of about one hundred each,scattered in several villages. Gov.school principals and teachers,mayors,and other intelligent men,sent the invitations and made all the arrangements,and the young men and older men listened eagerly. Truly "The harvest is plenteous"in Japan;but the laborours are few." The so-called "liberal"movement in theology,headed by Mr.Ebina,denying Christ's divinity,and disparaging the supernatural,is working serious mischief in some of the Y.M.C.A's in the schools of Kyoto and other

places, notably in the Higher school in Kumamoto, and the Higher school here, and Mr. Ebina is travelling about speaking in the schools, and eagerly listened to by the young men, for he is an eloquent speaker, and the educated classes in Japan are quite ready to listen to such views as Mr. E. puts forth. Some few of our Kumi-ai workers are being led by him, I fear. The majority will stand firm, and the Evang. Alliance at its recent meeting, in Tokyo, defined the meaning of Evangelical which is the basis of membership in the Alliance, by a two thirds vote, as follows: "Accept the Bible as the perfect rule of faith and practice and believe in the Lord Jesus Christ as God, who came into the world for men and their salvation." I am sorry to say that over fifty men, several of them from the Kumi-ai body, refused to vote for this, and they may some of them withdraw from the Alliance on this account.

The truth will surely prevail in Japan and in the earth, but I cannot but feel that much damage is now being done, and the coming of the Kingdom in its fulness delayed by wrong views of the essentials of Christianity.

I enclose a label which I will ask you to hand to the publisher of "Congr. Work."

Sincerely Yours, J. H. Davis.

Sapporo, July 28/02

Just a word here to let you know that we are well, but very busy. We have had a very pleasant time at Hakodate, but it was very hot there. We shall probably leave here about Sept. 15th to be away from home most of the time. We shall probably leave here about Sept. 15th to stay a week for work in the Sendai field and then next somewhere two or three weeks before returning to take up the work in Kyoto. I am very glad Mr. & Mrs. Bull can come to the Niigata field. Oh, that two or three more families could be sent down. Sincerely yours, J. D. Davis.

AUG 22 1902
NOV 26 1902

Sapporo, July. 28/02

Dear Dr. Barton:

Just a word, personal. After my last Shikoku tour, I rested twenty days by the sea, then Mission meeting, then an eight days steamer voyage to Otaru, the port of Sapporo, and we arrived here a week ago. Mr. Rowland is tired and in need of rest, and I was asked to spend two months in the Hokkaido, so that he could rest. Our Evan. fund (General) would not allow the payment of the expenses of the family, but Mrs. Davis' brother sent her some money to use for "luxuries", so that she pays for herself and the boys, and we are here together, at home in the Rowlands' home. What with "Bukwai", church dedications, and touring over this wide field, I expect to be away from home most of the time. We shall probably leave here about Sept. 15th to stop a week for work in the Sendai field and then rest somewhere two or three weeks before returning to take up the work in Kyoto. I am very glad Mr. & Mrs. Bell can come to this magnificent field. Oh, that two or three more families could be sent out ~~to Japan~~ sincerely yours

J. D. Davis.

Kyoto, Mar. 10, 1902

Sapporo, July 28, 1902

Rev. J. L. Barton D.D.

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NOV 18 1902
NOV 25 1902

Dear Fr.Barton; Oct.29,1902.

I think likely I have not akknowledged yours of July 1st. I have just returned from my Hokkaido work,stopping twenty days at Nikko for rest on the way.You will see some of my impressions of Hokkaido in Mission News for Sept. My family remained in Sapporo,in Mr.Rowland's house,and were blessed with good health all the time,as was I.

I had a busy summer,spending but two Sabbaths in Sapporo;the first after our arrival,and the one during the Worker's Conference at which I gave two lectures.The last month I ~~was making~~ made two long tours in company with Rev.Mr.Osada,the Pres.of the H.M.Soc.of the Kumi-ai churches. The travling on these tours was the hardest I have experienced since the civil war.The outlook everywhere in Hokkaido is encouraging and it is an inspiration to see Christian foundations being laid in those new towns from the beginning. The spirit of union and and cooperation on the part of all the Missions and churches working in Hokkaido is delightful.I am glad we are to have another family there from this fall. Mr.Rowland has worked on there for six years with no rest until this summer,and it is a question whether it will not be necessary for him to take a .longer vacation in the U.S.in the near future. He has the field well in hand,and it is well manned with Japanese workers,and he can be illy spared,but we had better spare him for a year now than to lose him. I found myself tired when I reached Nikko,but twenty days ~~xxxx~~ and nights of solid rest there helped me.We reached home last Friday night and the pile of work,and correspondence which had accumulated here,send up a "flag of distress" or warning,a little insomnia,"a hole in the night",but I hope with care to pull through and up and out into clear sailing and regular work.

It is a great inspiration to see the Doshisha; the chapel full every morning at prayers, with monitors checking the attendance of every man, Mr. Nakaseko, Supt. of the S.S. and taking a great interest in the spiritual training of the students, etc. He came to me and we arranged the topics for a Sab. afternoon lecture and one for each Friday evening prayer meeting during the rest of this term, with special reference to training and helping the young men ~~who are~~ and women who are ~~specially~~ studying Christianity, some of whom will unite with the church at the end of Dec. course. Kataoka has his rooms right in the office, or adjoining it, and eats and sleeps there, so that the teachers and students can come to him freely, and he has spent his time with and for the school, visiting classes attending and speaking at morning prayers, and on the Sabbath, as well as other lectures.. Such a man at the head of the school, taking such a course, lifts the school right up. It was hardly to be expected that in this crisis of his liberal Constitutional party, he could escape one more term in Par.; he wished to escape, but feared he could not when he accepted the place of President of Doshisha, but he hopes to retire in the near future. In regard to the faers in some quarters that the Kumi-ai churches are becoming Unitarian, it is not to be wondered at. Several of the trusted and influential leaders of the churches have thus become, or lost their ~~xxxx~~ faith, and they have given <u>color</u> to the whole body more or less. I can only speak for the rank and file, the great majority of the Kumi-ai workers, as I have met them in my touring, and heard the examination of several for ordination or installation the last year; I think they are nobly loyal to the Divine Christ, and grandly spiritual in their faith and preaching. I think the orthodoxy of the Kumi-ai body will compare very favorably with that of the Cong'l. body of ministers at home. With such views as have been taught and tolerated at Bangor, Andover, Yale, Union Seminaries, and at Chicago University, you must not be surprised if some of our young men get into doubting castle, or even fall into the grip of Giant Despair. I thank God and take courage that so few of them have gone over, and that not a single church has been lost to the faith during this time of trial. Sincerely Yours,

Have the Hongo Mr. Ebina's in Tokyo

J. D. Davis.

Personal.

Kyoto, Dec. 6, 1902 Rec'd DEC 31 1902

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Dear Dr. Barton;

Ans'd JAN 17 1903

Since writing you a few weeks ago, in which I mentioned the essential soundness of the rank and file of our Kumi-ai workers, especially on the Divinity of Christ, some things have transpired and the trend of things here have come out so clearly that I feel that I ought to write you, personally about it. I do not wish to write a letter to go on file, but I feel that my duty will hardly be discharged unless I let some one, in such a position as yours, know my convictions, or how I view the questions at issue here.

One thing is Dr. Albrecht's little booklet, "How to Think about the Trinity," a copy of which I mail you. I will make no comment on that. It speaks for itself. I have marked a few passages. I have had full talks with him about it. He says he worships Christ as very God, and I feel sure he is thus loyal to him in his heart. He does not consider that Christ had any separate personality from the Father, before his birth, that his personality was an absolute creation. He does not feel that we have it clearly revealed as to what his position is since his death. Christ's own words about "coming in his glory and all his holy angels with him", etc., etc." and Paul's statements of "His sitting at the right hand of God", are accommodations to the ideas of that time and are not to be taken at all literally, etc. Speaking generally of the trend in Japan,

There is a letting down from the authority of the Bible, not only the Old Testament, but of the New, so that it ceases to be an external source of authority, in any such sense as it has occupied. Just as the external source of authority was changed at the time of the Reformation from the Church to the Bible, so now, the source of authority is being changed from an external to an internal, and the Scriptures are ceasing to be the source of authority in religion. This is the trend, not only of the teacher of Theology in Doshisha, but of the thinking in Japan, This, as you know, is not peculiar to Japan, it is the key-note of the leaders of the so-called new theology in the U.S. and England.

HARRY WADE HICKS,

These views are startling enough and new enough to be very popular in Japan. With them come low views of sin, as the remains of the animal in the slow ascent on man upwards from the animal; low views of the atonement, nothing but the manifestation of the love of God; low views of the punishment of sin. "Every man has a spark of divinity in him, and this will somewhere sometime work out his complete salvation for every man", etc. etc. Now, with this trend of things here, I do not know how long it will be possible to defend the Kumi-ai churches from the charge of having a trend toward Unitarianism, nor how long it will be before they really have such a trend. Those who are adopting these views in England and the U.S., have a precious heredity and environment and heart experience which tend to hold their hears loyal to the Truth, and the Divine Christ, after their heads begin to go wrong, so that it will take more than one generation for the full effects of these views to appear, but here in Japan, we have none of this spiritual ballast, and the effects are seen very soon. I say, frankly, that were I a younger man, it would be a serious question with me whether I could not find a different church relation where the whole body would declare itself loyal to the great fundamental truths of Christianity. I am aware that it might be hard to find such a body of Christians to-day. But I am too old, and my heart and life are too closely bound up with the work of our Mission and of our Board to make any break. I shall make no trouble, or stir about these matters. Any attempt to do so here would send the great majority of our Japanese workers over to the most liberal, so-called extreme, rather than they now are. Thank God, there is a great open door to preach the old Gospel, and that it is still the power of God here, whoever preaches it, as witness the success which attends its preaching by Mr. Mott, Mr. Torrey and now by Mr. Kimura who comes from Moody's Bible Institute, and scores come out confessing Christ wherever he preaches this old, old story.

I felt I must let you know what is on the heart, and well as in the heart of one over here, but it had not better go any farther.

Sincerely yours,

J. D. Davis

P.S. The above is not written with the desire of getting an answer. It had better not be answered. J.D.D.

I mail a few copies of a little booklet I have printed for our Japanese workers.

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Rec'd FEB 10 1903

Kyoto, Jan. 17, 1903.

Ans'd FEB 14 1903

Dear Dr. Barton;

I have not acknowledged your kind letter of Nov. 25th, I fear. I have just had a siege of nervous lumbago. The last six weeks of the hard travel and work in the Hokkaido told on my nervous force, and I am not quite up to normal yet. The dissolution of Parliament, will give us President Kataoka for much of the time during the next few months. The outlook in Doshisha continues favorable. I mail with this a statement of the trend toward union in Japan.

I wish to write especially concerning the needs of the Tottori field. You know something of its isolation and of the brave fight Mr. and Mrs. Bartlett have waged alone there during the last eight years. Mr. Bennett is with them now. The field has always been undermanned with Japanese workers, and during the last three years the Japanese workers have been reduced to two and a Bible seller. During the last year there are signs of great interest in some of the places, but the old evangelist who has given about twenty years to the work has become entirely blind and yet he must be supported. This leaves no Japanese worker in the field except the acting pastor of the Tottori church, and the Bible seller, whom the Mission have aided a little. Mr. Bartlett had asked for enough advance this year to put one more man into this needy field, but with the increased expense of the Theological school, etc. the money available with our reduced appropriations for this year for Station Evangelistic work, is ten per cent less than last year. This comes when salaries of evangelists must be raised to meet the rising prices. Nearly all the Stations in the Mission are compelled to dismiss one, at least, evangelist, so that there seems little hope that the Mission can come to the help

f Tottori Station. The Mission at its Annual Meeting last July made a
istribution of the appropriation if it was to be the same at last year,
ith the expectation that we should at least get a little advance, and
he surplus above the appropriation of last year was to be left with
he C.A.I. to distribute where it was most needed, but we have the same
s last year; and about ten percent less than last year can be used for
tation evangelistic work. I am going to see if anything can be done
ere, but we have no reserve and several of the Stations are almost in
espair; men like Dr. Dr Forest and Mr. Clark, as well as Mr. Bartlett not
aving a cent for touring work, but they must sit still in their homes
nd do what work they can in the towns they live in.. I think I am safe-
n saying that three or four thusand dollars more money wild double the
fficiency of the Japan Mission this year. For a Mission which is cost-
ng the Churches at home eighty thousand dollars a year to be thus
andicapped for a few thousand dollars with all the wealth which is in the
ands of the Christians of our constituency is too lamentable for exp-
ression. I realise that the Board cannot give more than is given to
t, but I must make the facts known, and I write this especially to ask
f there is not some personal friend of Mr. Bartlett, or of his sainted father,
r some friend of Japan who will make a special gift of the two or three
undred dollars Mr. Bartlett needs to employ another evangelist and do
is touring in that awakening field this year. He has already dismissed
he Bible seller. I ask nothing for our Kyoto field. We are suffering
ut not so much as Tottori and some other Stations. To wait until toward the
nd of the year before helping Tottori means an immeasurable loss there
nd discouragement to the brave soldiers who have held their lonely post
ll these years. Sincerely Yours, J. D. Davis.

P.S. Do not trouble to reply to me. Please send copy
of letter to Mr. Bartlett. J. D. D.

Rec'd FEB 10 1903

Ans'd FEB 14 1903

Union and Federation in Japan.

By J.D.Davis. D.D. Kyoto

The twentieth century is to see great advances made in church union and federation. Japan will not be behind in movements of this kind.

The General Conference of missionaries, in Tokyo, two years ago last October was a powerful incentive to this movement. Nearly all the missionaries in Japan, representing every Board of missions which is at work here, met together in a most harmonious and successful Conference for eight days. There was inaugurated there a plan for cooperation upon which all the missionaries in Japan, except the Episcopal group, have already entered. A representative committee is appointed, and ready for mutual consultation and cooperation.

A representative committee to promote Sabbath observance was also appointed at the Conference, and "The Japan Sabbath Alliance" is now thoroughly organized with a constitution and with committees at work preparing literature on the subject and organizing branches in all the leading cities of the empire.

The Union of nearly all the workers in Japan in the "Forward movement", during the last two years, was another outcome of the Conference, which has united the churches and the workers as never before, and which has stimulated the Christians to active work, and lead thousands into the fold.

Another union movement which was fostered by the Conference is the Union Hymn Book which is approaching completion, in which a majority of the churches in Japan unite, and also the preparation or compilation of one hundred hymns which all the churches in Japan use in common.

union committee had been at work during the last few months arranging
r union evangelistic services in connection with the great Exposition
ich is to be opened in Osaka next March ~~and~~ to last for five months.
l the Boards and workers ~~xxx~~ in central Japan, foreign and Japanese,
ite in this. Nearly three thousand yen have been contributed for the
penses; a large building has been rented near the entrance of the Expo-
tion and the ~~various~~ [illegible] united in five
roups; Baptist, Congr.; Episcopal, Meth.; and Pres., and each group becomes
esponsible for the speakers and the conduct of the daily meetings for
week, in turn.

union committee is also at work arranging for the meetings to be held
n connection with the visit of Dr. Pentecost. He comes under the auspi-
es of the Cong. and Pres. Boards, especially, but representative union
eetings will be held in most of the leading cities.

his movement toward union is also seen in Doshisha. Its President, the
on. K. Kataoka, is an Elder in the Presbyterian church. ~~xxxxxxxxxxxx~~
wo of the principal professors are members of the Pres. church, one is
ember of the Meth. church and one is a member of the Baptist church.
Two members of the Board of Directors are members of the Episcopal church.
This close union and federation in work is proving a source of great
trength to the the churches and workers. God is blessing them in it.
t is also making an impression upon the thinking intelligent classes in
apan. There is a decided trend toward Christianity among the higher
ircles in Japan. Count Okuma has recently encourged the opening of a
reaching place in close proximity to his great school, the Waseda College,
nd Marquis Tkugawa, the last representative of the Tokugawa line
f ~~xxxxxx~~ Shoguns, has invited the Hon. S. Ebara, one of the leading Christ-
ians in Tokyo, to speak on Christianity in the Marquis' own residence, in
the capital, to an audience made up of ~~invited~~ men of rank and position.
With an earnest Gospel faith and with united effort, the Church in
Japan may look for great results in the near future.

Kyoto, Jan 1903.

Rec'd MAR 10 1903

Ans'd APR 3 1903

Dear Dr. Barton;

Kyoto, Feb. 18, 1903.

Many thanks for your letter of Jan. 17th.

I am not troubled about minor changes and re-statements, but when the true divinity of our Lord is virtually denied, and He is made a man-God, instead of the God-man, and when the Bible, even the New Testament, is so disparaged that we judge by our inner consciousness what of Christ's words, even, we can take as authoritative, I feel not a little anxious for the outcome with the Japanese who have not their hearts fixed by centuries of heredity, and who have not had the child culture in these things. These views are likely to work out to a fruitage here quicker than in Christian lands. Still, I am not called to oppose these new views, openly, or the men who propagate them; I am called to preach the Gospel.

I have just prepared a Sketch of Doshisha to be printed to give to trav-fellows and others, here.

Very Sincerely Yours, J. D. Davis.

Rec'd APR 8 1903/02

Dear Dr.Barton; Kyoto,March 16,1903.

I wish to thank you for your letter of Feb.16th.

Ans'd APR 17 1903

I am glad you had the conference with Merle. If the Lord leads him to Japan I shall be very glad. I trust you met our son and daughter,Mr. and Mrs.Olds,also. Dr.Pentecost delays his coming and will not reach Japan until near the end of April. I enclose a brief report of Dr.Hall's lectures,which will do great good in Japan. I think the tonic effect with the Christians and workers will be quite as great as his influence over the non-Christians. There is need of all the tonic we can get. With leading Cong.pastors meeting with leading Unit.workers in Boston to consider affiliation or union of the "two wings of the Congregational Church," and the opinion expressed that it will be brought about in the near future. With Mr.Van Horn installed over the Cent.Church in Worcester,saying in his examination that he thought Christ the greatest of Created beings,and that he saw no good reason why the Unit.and Cong. churches should not be united,and no protest raised,and the Congregationalist,reporting this with not a a word or comment,you must not be surprised if Unitarianism gains headway among our Kumi-ai Christians here. At the meeting of the representatives of the various churches in the city the other evening,here,to adopt a constitution for the Y.M.C.A., the question arose whether we should put in a clause,as the Tokyo and Osaka Associations have,saying that the word Evangelical stands for those who accept the Bible as their rule of faith and practice and Christ as their divine Savior. The evangelist of the German church here,objected to this,as he did not believe in the divinity of Christ.When he saw that it would be adopted by the majority,he said that many of the Kumi-ai churches believed just as he did about Christ,and if they let them in he would come in also,if they would allow him.Not one of the Kumi-ai evangelists voted for it,but it was inserted. Last Friday night,at the examination by the Doshisha church of fifteen students for admission,one man said he did not believe in God,he believed in "Ten",heaven,he did not believe Christ was only a great man,and he did not know whether man has a soul or not. In the discussion as to his reception,one of the leading theological students [illegible]

leading theological students, speaking in favor of admitting this man to the church, said that he believed in regard to Christ, just as he did. The vote was to recieve this man into the church, on profession of that! Do not expect me to stand sponsor for the orthodoxy of the Cong. church any longer either in Japan or in America!

It may be that the Cong. body will hold together in the U.S., although a part of them unite or afilliate with the Unitarians, and they may continue to be fraternized by the other Churches, but here in Japan, there is great danger of a division, either a cleaving of the Kumi-ai body, or the withdrawal of the more orthodox to the Presbyterian Church, leaving the Kumi-ai body in Japan, virtually a Unitarian Church. I hope that this may be averted, but I do not now see how it is to be done.

Sincerely Yours, J. D. Davis.

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Rec'd APR 18 1903
Ans'd JUN 4 1903

Dear Dr.Barton; Kyoto,March 24,1903.

You will be glad to know that fifteen young men,ans seven young women,twenty-two,in all,united with the Doshisha church last Sabbath. We could wish that they were more firmly grounded in the Christian faith,but we will hope that they will get the farther light and ~~fa~~ faith which they need. Mr.Miyagawa gave a sermon in the Chapel in the afternoon,which brought out nearly all the students,filling the Chapel. It was on the claims of Christ on Christians,and he spoke with no uncertain sound as to the divinity of Christ,and pressed home the claim of Christ to all we possess,to ourselves. I think it will do great good. The Doshisha Directors meeting begins the 26th.,and we are anticipating a harmonious meeting. Mr.Kataoka has been here ten days,or more,but is just now in hospital with an attack of indigestion. We hope he will be able to attend the meetings this week.

The union evangelistic meetings daily,in front of the Exposition buildings,in Osaka,are a great success. Mr.Kimura,who was prepared in the Moody Institute,in Chicago has done a good deal of the preaching,and the union Com.in charge,see to it that only earnest evangelistic preachers speak. The old Gospel has power,if it is believed and preached.

I baptised four young men in the Fourth Church,here,last Sabbath.

Very Sincerely Yours, J. D. Davis.

Ans'd JUN 9 1903

Ans'd JUL 17 1903

Dear Dr.Barton; Kyoto,May 20,1903.

Many thanks for your favor of April 17th.Dr.Pentecost has just begun his work in Kyoto,with the first lecture in a large hall,last night. He had a good and an attentive audience.We are very sorry that he is hurried so as not to spend but two months in Japan,and so only a few days in a place.

I write now especially to place before you a matter concerning the disposition of the land and buildings connected with the former Doshisha Hospital and Training School for Nurses. When the old Board of Trustees virtually dismissed Dr.Berry,while he was at home,and the Mission separated from the Doshisha,a little later,the old Board leased the property, or gave the use of it to Dr.Saiki for the nominal compensation of keeping the buildings in repair. Dr.Saiki is an earnest Christian physician, educated in America and Scotland,and he has kept up the work there,and has at the present time about fifty nurses in his school.Morning prayers are kept up in the school, and religious work is done in the wards,in which members of the station co-operate. The fact,however,that the city have perfected their hospital,and that the Kyoto University have built a very large and first class Hospital in connection with their Medical Dep't.,added to the fact that Dr.Berry does not feel that he can accept the very earnest invitation of the present Board of Directors of Doshisha to return,as the head of the institution,together with the crippled state of the general finances of Doshisha,make it very clear that the Doshisha cannot again resume control of the Hospital and Training School for Nurses.

The buildings were most of them built in the cheap Japanese style,and Dr. Saiki,although he keeps them up in a usable condition does not prevent

a gradual decay. Many of those buildings, if they stand five years longer, under the present oversight, will be in such a condition as to be unsalable and a disgrace to the Doshisha. The land, which was bought very cheaply, has risen to ten or fifteen times its value at the time it was bought, so that the Doshisha has fifteen or twenty thousand yen worth of property there from which it does not realise one cent of income.

In view of all this, the Directors at our last meeting appointed a Com. with power to act, to examine into the case and decide what is best to be done, with the expectation, however, that if no obstacle is found to exist, the Com. would sell the property, so that the ~~fundxxxxxx~~ interest of the amount realised can be available every year for the use of the school, in other departments. Nearly twelve hundred yen, (worth then about 300, or 900 dollars gold) were contributed by Japanese friends. The balance, paid for land and buildings, some five or six thousand dollars gold, were given by the Amer. Board, although Miss Frazer's father gave $500.00 for an addition to the dormitory. We are at work to get the consent of the Japanese donors to this disposition of the property, and we hope to succeed. I was asked to correspond with you, to ascertain if the Board will give its consent, or at least not raise any objection, to the sale of this property, from which we hope to realise, seven or eight thousand dollars, gold, and the use of the interest on the same for the carrying on of the school. I may say that we are facing a very severe financial problem of how to run the school, the Academic & Collegiate Departments, through the current year on the funds in sight.

Mr. Albrecht also feels that the Theological Dep't. ought to have an endowment, or additional help in some way, to make it a success.

His desire would be that five thousand dollars of the fund be set aside

he interest of which should be used for the Theo'l.Dep't.,and the in-
erest of the balance used each year for the lower school.

hope that the Board will raise no objection to the carrying out of ~~th~~
his plan. Of course,the property was held from the beginning in the
ame of the Doshisha,and it is legally theirs,just as much as any part
f the land and buildings of the school.

lease let me know the thought of the Prudential Com.on this question
s early as is convenient.

Very Sincerely Yours, J. D. Davis,

Dear Dr. Barton,

Dr. Davis has asked me to read this letter, and add whatever I may wish to add. It is impossible for me to do so by this mail which leaves to-night. I have a meeting of the Standing Com. of the Board of Directors to-night, as I had last night and the night before, four hours each time. I will try to send an additional line by next mail. For a brief statement of the case Dr. Davis' letter meets my full approval.

Yours truly

Geo. E. Albrecht.

REC'D JUN 22 1903

Ans'd JUL 17 1903 105

Dear Dr.Barton; Kyoto,May 31,1903.

Dr.Pentecost spent last week in Kyoto,arriving Monday afternoon and leaving the next Monday.We had a welcome meeting in the Chapel of the Doshisha Theological Hall,the first evening,and he spoke each evening after that and twice on Sunday,besides addressing the students of Doshisha at morning prayers on morning.

One address was given in a hall in the city and the others in the different churches which are large enough to hold a few hundred people. Some five hundred were present at the hall in the city,and the churches were packed full each of the other evenings,including the Doshisha large chapel on one evening.Dr Pentecost's forte in addressing the Japanese is in the forcible presentation of the simple Gospel,using much illustration.Many of the Christian workers ,the city Christians,and many others were much interested and greatly benefitted by his presentation of the truth. He had as his interpreter,Rev,Mr.Segawa,who is a pastor in the Presbyterian body and who has been in Christian work for more than twenty years,a man in full sympathy with Dr.Pentecost's faith and thought.He was especially happy in being able to render the illustrations used so that they lost nothing in the translation.

Dr.Pentecost's most powerfully impressive sermon was given in the Presbyterian church Sabbath afternoon to a crowded house of Christians and workers,on"The Encouragements of Christian Workers" Dr.P.also addressed the Theological students and the workers of the city one afternoon,and preached in English Sabbath morning to the missionaries and other foreigners in the city.

Dr.Pentecost is not inclined to call for decisions at the close of his sermons,but prefers to let the truth work out convictions and decisions later. His stay is cut short in Japan so much that he can only spend a few days or a week in three or four of the principal cities and a day or two in a few other places,so that there are many places greatly disappointed in not having him at all.

Dr.Pentecost is accompanied by his wife and his daughter,Mrs.Crowell, who has the "Gift of song",and who ~~and~~ sang on several evenings.

Dr.P's visit to Japan will be of great service,but we are sorry that it was cut short so much.

Sincerely Yours, J. D. Davis.

P.S.The Japanese workers in the city ten or twelve of them remained by themselves in the chuech at the close of the last meeting Sabbath evening and held a praise and thanksgiving prayer meeting. Dr.P.has done them much good.J.D.D.

Yokohama, June 2/03

Dear Dr. Barton:

Ans'd JUL 17 1903

Rec'd JUN 22 1903

Coming to Yokohama to meet Mr. & Mrs. Olds, I had the privilege of seeing Dr De Forest off this afternoon on the Gyoshan. When I asked him if he expected to get his four children together and be with them this summer he replied that he deposed his allowance would be $50. a month over there, that the two older girls had been resting off this year, and would have nothing and that the boy has reached the age where his allowance from the Board ceases, and he could not hope to have them together much. He said he hoped to be able to keep some by supplying funds. Now Dr. de F. did not say a word about my writing you, but I want to say that, knowing from my own experience what a great privilege it was to me and what a help it was to the children I had been separated from, to be together that summer after we reached home nine years ago, I think for some arrangement to be made so Dr. de F. children may be together two months this summer, even if it requires a special grant from the Board. He went home with his family nine years ago last spring with us. [illegible] Dr. F. remained

with the children for five years past,
and Dr. F. came back and worried
on alone, was the remains alone
while he goes over to have this Sum-
mer with the children. His nearly
thirty years of efficient service lately,
to say nothing of the humanities
of the case, would seem to entitle
him to the privilege of being with his
children for a restful hell and then
with them. The fact that we drove
to have two of the children, at least,
join us in the work here, later,
does not make the case any less strong.
I write, because from what Dr. de F.
said, I infer that he is somewhat
about asking special favors and
feels the financial needs of the
Board so much, that he will not
himself ask for what he needs
to enable him to be with his children
this Summer. I ask for him as a
beloved brother, and I think he
will easily consent to let you
his needs if that is necessary before
a special grant is made. Would he
for so short a time that I have it
can be done. Excuse me for troubling
you with so long a letter with your
own hand since I am, J. D. Davis.

P.S. and Dr. F. is anxious that his wife should have assistance

Rec'd AUG 31 1903 Ans'd SEP 11 1903

Dear Dr.Barton; Kyoto,(Hiyeizan)Aug.4,1903.

I have not yet replied to your letter of June 5,in regard to Dr.Berry; As you may remember,the Board of Directors of Doshisha, at its annual meeting,in March,1902,sent a very unanimous and earnest request to Dr.B.to consider the question of coming back to his old place and work. He felt,at that time that on his mother's and children's account,he could not come and that the future was so uncertain that he would not give any encouragement in the near future.

This refusal made the Board feel that it was best to try to sell the property,and at its meeting,last March,the Board appointed a Committee with power to act to sell the property if the way was found to be open and a buyer could be found,as I wrote you some time since.

The Committee have found that the Japanese contributors,those who are within reach for consultation,are willing the property should be sold, and the interest of the fund used for other departments of Doshisha.

I have not yet received your answer,for the American Board.

Your letter came a few days before our Mission meeting opened in Kobe, last month. I told Dr.Saiki of it,who is now running the Hosp.and Training School for Nurses,and he was greatly pleased at the thought of Dr. B's return and he feels that there is an important field of usefulness open here for him. Mr.Matsuyama and Prof.Tamura,the other two members of the Com.,appointed to consider the question of selling the property. They both say that if Dr.B.can come back and take charge of the work,as he formerly did,they would "be simply more than glad."

I am sure this is the feeling of the whole Board of Directors,and they would not think of selling it if there is a fair prospect of his coming

back in the next two or three years. I am sure they would give him a free hand and I also feel that in the influence and direction which he would give to the work of Training Nurses, there is a most important field of work here. The Christian Nurses which have been sent out by this school have made a gret impression. Other Nurses schools have been started, but they have not the moral Christian foundation, and the reputation of the nurses who go out from them is not good. A high official of the Imperial Household Dep't. visited the Institution (Dr. Saiki's) about two months since to examine and inquire into all the particulars of the teaching and training and he was greatly pleased. A little more than a month ago, the Head of the largest Nurses School in Tokyo sent to Dr. Saiki for a graduate of his school to take the position of Head Nurse in the institution. There is much talk, among the Christian Japanese physicians and some others in Kyoto about starting a Female Medical school, ("Senmon Ko") which would be recognized by the government, and the graduates of which would be permitted to practice without passing an examination. Dr. Saiki and Dr. Fukuda, another most earnest Christian physicain, who has come back from thorough prepration abroad, and who is working into practice in Ichijo Dori, west of the canal, are greatly in favor of this. I do not know whether Dr. B. would favor this enterprise, or not. There are about a half a dozen private female medical schools in Japan now, but none of them are up to grade and their graduates have to pass an an examination. Dr. Saiki told me that over a hundred, I think it was, young women had written inquiring about the possibility of such study. It is undoubtably coming in Japan in the nearfuture.

It is true that with the Kyoto Fu Hospital and the new Univarsity Hosp.

1 D 8
ARR'D NOV 13 1908

with its splendid appointments, there is not the need in Kyoto for medical practice, on the part of a foreigner, that there used to be, but the importance of the work which can be done in training nurses is greater than ever before, and I feel sure that Dr. B. would have as large a clinic as he could manage and also that his Hospital would be full.

The Christian influence which would go out into the city and country from such a center would also be greater than it used to be. Everything is ripe for Dr. B. to do a grand work here, from a missionary standpoint. He would be welcomed by all classes. I feel that his Christian influence and work, ~~XXXXXXXXXXXXXXXX~~ taking his Institution, his home, and his work on the Sabbath in Sabbath School, etc., would be as great, if not greater, than any other missionary in the city.

The Mission were very unanimous in this same feeling, in general, so far as it was expressed, when the action was taken in reference to Dr. Berry, and Mr. Cary and myself were appointed a Committee to write about it, etc.

There is one other phase to this subject, and it is the only doubtful one, I feel. If Dr. Berry can bring the needed appropriations with him for ~~nee~~ed repairs on the buildings and for apparatus, etc, and for the yearly grant in aid, so that the present meager appropriation for the direct evangelistic work with not have to be diminished to supply these needs, ~~needs~~, I see no difficulty in the way of making his work here a great success. I have said nothing of the great privilege and help it would be to the members of the Mission, in Kyoto, to have Dr. B's. medical services, nor of the joy with which the whole Mission would welcome Dr. and Mrs. Berry back. Please let Dr. Berry see this letter, to save my re-writing most of it, and I enclose a note to go to him with it. We are resting in our mountain camp and rejoicing to have Mr. and Mrs. Olds with us.

Sincerely Yours, J. D. Davis

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Rec'd OCT 17 1903

Ans'd NOV 13 1903

Dear Dr.Barton;

Kyoto, Sept.17, 1903.

Your favors of July 18th. and Aug.10th, were duly received. We have the permission to sell the Hospital property. We are waiting now to hear more definitely from Dr.Berry. If he is to come back in the near future, the Directors will not wish to sell, I think.

I am glad also to see the copy of Pres.Hall's letter in regard to Dr. Pentecost's reports. I have been greatly troubled for some years at the growing doubt in the other missions and among the Christians of other churches in regard to the orthodoxy of our Mission and especially of the Kumi-ai body. I have worked hard both with pen and by word of mouth to counteract this impression, but it is hard work. That you may understand the difficulty, I would like to state some of the facts. While I believe that the Japan Mission and the Kumi-ai body is as orthodox as are the Congr. churches and ministers in America, yet orthodoxy both there and here has become a very indefinite term. Many things have conspired to throw doubt upon the Kumi-ai workers. Mr.Kanamori's defection ten years ago; Mr.Yokoi's defection, so that since his return from America, seven or eight years ago, he says he has not faith enough to preach, albeit he frankly says he is not at rest; Mr.Ebina's pantheistic idealistic trend of faith and preaching, which is really pantheistic Unitarianism. Those three men were the most prominent leaders of the Kumi-ai body ten years or more ago. Each gathered a great church of about four hundred members with a circle of smaller churches around it. Then, there is the case of Dr.Ichihara who, from being the most earnest evangelistic worker in Doshisha and in Sendai, has apparently given up his faith and practice of Christianity entirely. Mr.Abe Isao, who after his graduation from Hartford Sem'y., and a short

time spent in Germany, came back and preached radical Unitarianism in the Okayama church until it was almost destroyed, and then, coming to Doshisha, was acting Pastor of the Doshisha church and Dean of the Middle school under the Yokoi régime, until there was hardly any Christianity left in the school when we took it back again. The Creed was changed during that time, so that it consists of only a few short sentences which any Unitarian can subscribe to. Mr. Kurahara's defection too, who was at the head of the Kumamoto Girls School and acting Pastor of that church; Mr. Kishimo-to who came back from his study in America and has entered the ranks of the Unitarians here. Mr. Murai who after six or seven years of most earnest work in the Imabari church, went to America and studied, coming back a radical Unitarian; Mr. Mashino, also after six years or more of most earnest pastoral work going over and studying in Andover and coming back here faithless, and now working with the Universalist Mission Mr. Murata who has just come back from Yale turning his back on the earnest Christianity he preached for years in our Fourth church here in Kyoto.

Three or four of the leading workers in the Unit, body are from the Kumi-ai Body. The fact that several of thesemen are fellowshiped by the Kumi-ai churches, and invited to speak in their churches; Mr. Ebina and his Church, or club without a creed, recieved in good standing in the Kumi-ai body, altho he is without doubt the one Dr. Hall refers to in his letter, a copy of which you enclosed as "It is also true that in a conspicuous instance in Tokyo, a native pastor has given utterance to radical views on the person of Christ." Mr. Ebina is also invited to preach in the Doshisha church and even to baptise the candidates for admission to that church at its next communion. In our Doshisha church also young men are examined publicly before our Pres. and Bapt. Professors and the Meth. and Epis. Professors,

and although some of them say distinctly that they ~~do not~~ regard Christ as only a man, some of the theological students in speaking during the discussion say that their view of Christ is just the same as these young men hold, and they candidates are admitted to the church without any objection being raised. Now all this, to say nothing of the views of some of the foreign teachers in the Doshisha, makes it very difficult to disabuse our Pres. and Bapt. friends of the impression that there is a Unitarian trend in the Kumi-ai body. To speak frankly, things have gone so far, that I have about ceased to try to disabuse them. I cannot do it. I have decided that my Mission is to teach and preach the Gospel as Christ did, and as I believe He would were He here in Japan to-day, and to let it be distinctly known what I myself believe. Pressed with this thought, I have just prepared and printed at my own expense one thousand copies of a little booklet of bout fifty pages: "The What and the Why of my Faith", especially for our Japanese workers who have been my pupils in Doshisha. I mail to you five copies of it. I believe that the majority of our Kumi-ai workers will remain true to the fundamentals of the Gospel. Whether there will come a break, I do not know; there are two wings forming. The radical wing, which includes within it most of the leading pastors except Mr. Kosaki have but little sympathy with the Y.M.C.A. Summer School and movement in Japan, because that body makes belief in the Divinity of Christ a criterion of membership in the Y.M.C.A. Union. This wing of the Kumi-ai body have for two years held a separate summer School near the Union one and just before it. Mr. Kosaki is starting an Evangelistic Training School for workers and is calling into it as his assistants two or three of the most pronounced orthodox men: Mr. ~~XXXXX~~ Kimura who was educated in Mr. Moody's Bi-

ble Institute, and others. How this will affect our Dosh. Theo'l Dep't., and how it will affect the two wings in the Kumi-ai body remains to be seen. I am not discouraged in regard to the final outcome either here or in America, but I do not feel as sanguine as I once did that I shall live to see Doshisha and our work come out of this difficulty which is now upon us. It will take more time that I probably have left. It will come out. I shall see it, but probably not here. I say frankly that I regard this as perhaps the most serious difficulty that Doshisha has experienced. This pantheistic Unitarian trend of thought is coming in so insiduously and yet so persistently, and a few members of our Mission and the Congregational body in America are so tinged with it, that I see no hope of a change in the near future. The church in Japan and in America is to be saved, but I fear with "much loss to the ship", during these passing years, until the change comes. Under all the circumstances, these questions cannot be argued or publicly ventilated. We must work on and preach and teach, each in accordance with his own convictions.

I felt however, that I must let you see things from my view-point, or try to do so.

Doshisha is opening with about 350 young men.

Very Sincerely Yours, J. D. Davis

Rec'd NOV 19 1903 109

Dear Dr.Barton;

Kyoto,Oct.17,1903.

ANS'D DEC 18 1903

Our Mission at its Annual Meeting last July voted to ask for an appropriation of $ 2500 dollars for the purchase of land for church purposes,the same to be loaned to churches under the personal care of the Mission to enable them to get land to erect church buildings on. With all the other Missions in Japan,or nearly all,building the churches for the Christians,and getting land in desirable locations for the purpose,our Kumi-ai churches are placed at a great disadvantage,and in many cases when the Mission starts a new work in a city,they have to pay a large rental for a term of years,and then have nothing to show for it. If we had this small fund to encourage the bands of Christians to go ahead and build,the rent would soon pay back the amount loaned for the land,and then the church would have its house and lot secure for all time. I think it would have been wiser,if our Mission and the Board had adopted the policy from the beginning of buying the land for the church buildings,and so ensuring an eligible site,and preventing the loss of a h-use of worship because the land which was rented has increased in value so much that the church cannot pay for it.

I am aware of the straitened condition of the finances of the Board,but I sincerely hope that some way may be found to furnish this small appropriation for this purpose.

We have twenty-three in the Theological Department,with a prospect of one or two more. Sincerely Yours, J. D. Davis.

P.S.The total attendance in Doshisha this term is 507.397 young men,of whom 22 are theological students,and 110 girls. The Advance are evidently not going to publish my article,"A Problem in Missions." I am sorry.

J.D.D.

COPY.

Rec'd NOV 18 1903

Kyoto, October 28, 1903.

Dear Miss Wingate:-

Dr. Learned, the Secretary of the Mission, is reporting to you the action just taken by the Mission in regard to Kobe College. This action was unanimously presented by the Committee appointed by the Mission at its Annual Meeting, in July last, to consider the matter. It seems to the ladies of the College and to the Committee that nothing less than we ask will make success for the College, as a college, a possibility. Female education is being advanced by the government in its schools, but they are lamentably weak on the moral side. Mr. Naruse's Woman's University, as it is called, in Tokyo, is far below the grade of our Kobe College, but is being pushed forward, and Christianity is being kept in the background in order that it may receive the support of prominent Japanese. The need for our Kobe College is as great as ever. It is doing a great work, but it cannot be made a successful College, in this progressive empire, without a good corps of teachers. We need teachers who are thoroughly trained in modern methods of teaching. We need at least seven foreign lady teachers. There is the large Academic school to be manned and the College departments also. It is very hard work to get and keep properly trained Japanese woman teachers. The fact that the school is so completely under foreign management works against this, but we would not change its status. We cannot change it. The fact that marriage is the normal condition of every Japanese woman makes it also very difficult to keep the Japanese teachers. There are very few girls properly trained for the position yet. These reasons make it imperative to have seven foreign ladies on the ground, if the College is to be maintained. One of the seven would be absent on her

furlough all the time, on an average, and her place would have to be filled by doubling up classes or in some other way.

When Miss DeForest is ready for work, we shall have the seven ladies, if all on the ground remain, but it is the universal feeling, I think, among the faculty and the Committee that it is not best for Miss Chandler to remain for more than two years after the close of the present school year, when her five years expires. Dr. Holbrook's health is very precarious and she cannot hope to hold on and do part work more than two years longer. So we ask that two more suitable ladies may be sent out as soon as possible, that they may be preparing, during the next two years, for permanent work, by the study of the language. The acquisition of the Japanese language is a necessity for the best efficiency in the school. We sincerely hope that two such ladies can be found and sent out in the near future. The need for one or two ladies for two years of temporary work in teaching with the English language while Miss Keith and Miss Hoyt are getting the Japanese language is very great. Miss Cabeldu is partly filling the place of one of them, but an American lady from home would be far preferable, still we ask for the moderate appropriation needed to pay her through this school year.

The Kobe College is the best piece of work the Mission has done in its thirty-three years of work. It has gone on from the beginning with no drawbacks, and if it can have hearty and full support as it is needed, it will be a great success. It is refreshing to go into the classes which are taught by Japanese girls who have been trained in that school and see them drawing knowledge out of the pupils, educating them, instead of pouring it in by the Japanese method. I feel sure that the Woman's Board of the Interior would not have this great enterprise fail for want of a sufficient teaching force. I bespeak an earnest consideration of the requests of the Mission.

For the Committee, J. D. Davis.
Chairman of Committee.

Rec'd JAN 12 1904

H1

Dear Dr.Barton; Kyoto,Dec.7,1903.

Many thanks for your favor of Nov.13.I agree with you in the belief that the great body of our churches will stand fast on the one foundation,and I am the more sorry for the circumstances which put our churches under suspicion with the other churches and missions in Japan.You have probably noticed what Dr.S.L.Gulick says of Mr.Ebina,on page 26 of the Nov.Mission News.Mr.E.has recently come out with an article in his monthly,the "Shinjin",New Man,in which he says that the missionaries are behind the times,that the older missinaries in Japan are virtually retired from active service,(inkyo),and among the younger missionaries there are few men of any ability;that the Secretaries of the Y.M.C.A.are missionaries in disguise,and that the Y.M.C.A. movement is narrow,etc.,and he advises the young men against having anything to do with it,etc. Mr.Ebina has a powerful influence over young men and he will do great harm by this course. He will not kill the Y.M.C.A movement here,however,and he will not wreck orthodox Christianity.While taking this course,however,and openly preaching and advocating his anti-supernatural views,he is fully fellowshipped by the Kumi-ai body,and next Sabbath he comes by invitation to our Doshisha,and preaches the communion sermon,baptises the candidates and administers the communion. and lectures to the Students in the afternoon. All this helps to give the other churchas and missions and the world the impression that the Kumi-ai churches,and the Doshisha,and to some extent,our Mission are heterodox,and for this too I am very sorry. I see nothing to do but to continue to bear witness to the truth and teach and preach the Gospel of the Divine Christ.It was this that led me to put forth the booklet"The What and the Why of my Faith." That is being put into the Japanese language now.There is much to encourage. We have organised a vigorous city Y.M.C.A.,in Kyoto,and the churches are in a prosperous condition,and now they are all supplied here in Kyoto,

Rev. J. D. Davis, Kyoto
addressed the Mission Quarterly
Kyoto, Oct. 28, 1903

Dr. Barton's Bible Class in Doshisha
with Pastors, he acting pastor.

JAN 4 1904

Dear Dr.Barton;

Kyoto,Dec.10,1903.

We are asking for a man to be sent out for two or three years to teach English in Doshisha.The reasons,briefly stated,are as follows:

The lower department of the school is filling up so that from next April we shall have to divide some of the classes into two sections,and the hours of English required in that department will be more than one man can carry. The higher department is organised to make English and Pedagogy a specialty,with the special objects of fitting men to enter the English Theo'l.department and to fit ~~themselves~~ others for teachers in government Middle and Higher schools.There is a great demand for teachers of English in these schools now,and if we can prepare earnest Christian teachers for those positions we feel that we shall be doing most valuable work for Japan and for the Kingdom of Christ. This is the one thing in which the Doshisha can successfully compete with the government schools ~~in~~,and the Educational department are desirious that we should do it. Mr.Lombard has taken a great interest in organizing this department,and is now studying this year with special reference to it, and he will probably be the head of the department when he returns next fall. To make this department a success will require more hours of English teaching than one man can do., Moreover,Mr.Lombard and also Mr. Warren ought to have some time ~~for~~ during the next two or three years to study the Japanese language if they are to spend a life here.

Mr.Warren has been pressed into so much teaching this year that his throat is giving out. For these reasons,we earnestly hope that the Board will consent and that the right man can be found who will come out and help in this work. If this cannot be done,I see no way to accomplish it except for one of us who have the language and who can give our time mostly to evangelistic work to turn aside to teach English,as I am doing to help out this year.

I think that Mr.Lombard can help to secure the right man,and one who would work in harmony with himself.

The Doshisha is rapidly improving in every way,and if we can help it a few years longer,I feel sure that it will realise the hopes of its founders and those who have borne it up in the arms of their faith and and prayer during these many years.

Sincerely yours
J. D. Davis.

Kyoto Dec 7/1903

Dear Dr. Barton:

Ans'd JAN. 18 1904

Kyoto, Dec. 18, 1903.

The following is an abstract of a lecture given by Mr. Ebina in the chapel of the Doshisha to a crowded house, composed of the young men and young women students of Doshisha, and the teachers, and students of the government schools of the city, Dec. 13.

Both Buddhism and Christianity are world wide religions.
Both are complete religions, that is they satisfy men. No religion which does not satisfy men could have held its position as Buddhism has.

Both are pessimistic religions. Buddhism is of course pessimistic, making life to be a curse, and a thing to be escaped from (existence).

Christianity also took a pessimistic view of man's condition as a sinner. He quoted Paul's words in Rom. 7th. chapter.
Both are also optimistic. In Christianity we have a hope of becoming sons of God. In Buddhism there is the hope of becoming a hotoke.

Both utterly fail to account for the origin of evil.
They differ from eachother as follows:
The Buddhist becomes a hotoke by getting knowledge. The Christian becomes a son of God by love, holiness. The one emphasizes knowledge, the symbol of which is light; the other emphasizes love, the will, the symbol of which is heat. The one is philosophical, the other ethical.

Buddhism is subjective; Christianity is objective
Since the Reformation of Luther, Christianity has become optimistic. Buddhism is still pessimistic. The reason Christianity has developed up into the optimistic stage quicker than Buddhism is because Christianity uses the will-power.
Christianity is active; Buddhism is inactive.

Buddhism is ideal; Christianity is historical. All Christian nations date everything either B.C., or A.D. from Christ.

Buddhism has only a hazy pantheistic idea of personality.
Christianity has a clear idea of personality.
"I have studied both religions, and I have tried Christianity. I find it better than Buddhism, hence I advise you all to study it and believe it."
Such was the lecture. No reference to Christ, save as He from whom Christian nations date events. It was a conspicuous example of "the part of Hamlet with Hamlet left out." Mr. E. called on me after the lecture, and I told him plainly what I wanted to see added, as the greatest, the distinguishing difference between Buddhism and Christianity, namely, He who said "I am the Way, the Truth, and the Life." He who said, "All power is given unto me in heaven and in earth", to dwell in and with the Christian, as his light and strength and life and Guide. I have since distributed over 200 copies of my little booklet, "Christ and Other Masters" in the school.

We expect to start from Kobe the evening of Dec. 21st, for Miyazaki, to be gone two weeks. Clara's letter of Oct. 24th, and Helen's of Nov. 22nd. have come. We have had no snow yet, but it is cold enough for snow now.

With much love to all, Sincerely Yours,

J. D. Davis.

[illegible] course of five lectures to the Theological department, in [illegible] book from a young Buddhist professor in a Buddhist school [illegible] all though for some statement of what is the moving [illegible] ism, but there is none. There is its great lack. It has no li[illegible] on Christianity, the divine Christ, and there is not much left which Buddhism does not possess. J.D.D.

Rec'd JAN 11 1904

Ans'd JAN 18 1904

Dear Dr.Barton;

Kyoto,Dec.19,1903.

A day or two ago,I hastily mailed to you a copy of a description of Mr.Ebina's lecture in Doshisha on Buddhism and Christianity.

I ought to have sent with it a report of some of the encouraging phases of the work here. Two weeks ago,I assisted acting pastor Makino in the "Shije"chuch,when,after my sermon five adults and two children were baptised and five came in by letter,and one hundred were present for Communion. Last Sabbath,twenty-six united with the "Rakyo"church, most of them on profession. The new pastor,Mr.Hachihama,has taken hold of the work with great earnestness and this is the fruit of his coming and work. Sixteen young men and three young women were baptised in the Doshisha church last Sabbath. We rejoice that four Kyoto churches are all now supplied with pastors or acting pastors.

I have just helped a committee of the Doshisha church to prepare a list of topics for the weekly prayer meeting and the Sabbath afternoon lectures. Two weeks ago,I spoke at a prayer meeting in the Kobe church, which was held as preliminary to the thirtieth anniversary of the founding of the church which comes next April.They wished me to speak of the founding of the church,etc.

I had a long visit with Mr.Ebina,and while we did not talk theology,I I am hoping that he will yet come back to an ortholox faith,and also that Mr.Yokoi and Mr.Kanamori will do the same.

We are praying for them to this end.

Very Sincerely Yours,

J. D. Davis.

Rec'd MAR 2 1904

Dear Dr. Barton;

Kyoto, Feb. 4, 1904.

I owe you an apology for sending you the long account of my personal experiences during this saddest week of my life, which I have written to send to my older children. I have not time to write of it to you, otherwise in detail, or strength either. The shut door of death shut outside. I start for Yokohama in the morning, if God gives me life and strength, to see the dear brother before he sails and try to comfort and help him.

I shall try to add something there. This being so personal and so much about myself I hesitate to have others see it, but you may let Mr. Rolland see it and any others in the inner circle of Japan's friends, who you think will make allowance for the "I" which occurs so often. I have lived a long time in this week.

I can only bespeak kindness and generosity financially and every way our dear almost despairing brother and for his smitten family.

My faith says he will rise again, and be used somewhere in the Master' service. Tokyo Feb. 6th I spent Friday night and morning at Dr. Nishi's in Yokohama. His condition pitiable. Poor dear dignified man breaking down so rapidly. Tried to comfort and encourage him and I don't see how he bears it. He sleeps more and gets some nervous relief. He plans to sail for Seattle Feb 10, and he may be addressed there, care of Rev. Saml. Greene, 515 Bell St, Seattle. He says he wrote you by the last mail and also to Mrs. A. R. Hunter, Vidiota, Penn, to go to Oberlin and take Mr. & the boys to Vidiota and care for them. I tremble for the effect on Mrs. H. I have had two good nights sleep. Our two boys who are attending school here were burned out a week ago and provided for. Left home tomorrow. Fine work going on.

Kyoto Dec. 19, 1903

REC'D APR 5 1904

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Kyoto, Japan.
Mar. 15, 1904.

Dear Dr. Barton,

I have been through the valley of the shadow of death. God has heard the united prayers of our whole Mission, of Doshisha and of the churches and so good medical care and and nursing have helped me to recover. I have been in bed for five weeks and now am just beginning to sit up.

As you have already heard I must take a long rest now. We had hoped to hold on another year, especially for the sake of Doshisha, but we can not do it. We plan now to sail on the S.S. Siberia, due in San Francisco May 28th. Ten years ago this spring we went home before. The Doshisha struggle four or five years ago left me in a very exhausted condition, but I felt I must hold on here for Doshisha's sake. It took three years of resting and careful working to get up to about normal again, but this sudden shock and strain were too much for me.

I am glad to say that Mrs. Davis' brother, who is not a contributor to the Board, has generously offerred to assume our support while at home. He wishes us to have every comfort and all that will help to give perfect rest and restoration, so if you hear of us in circumstances hardly becoming in a missionary, though I dont know that this will happen, you can explain that it is not mis-

Rev. J. D. Davis, D.D.,
Kyoto, Feb. 4, 1904.

simary money which is being used, but private generosity that is helping a missionary. Of course the unexpected may happen and we may have to call on the Board for help, but we will hope otherwise. Helen's allowance we shall expect to have continue. I sincerely hope that this generous help from Mrs. Davis' brother will help the Board to give, if possible, one additional man more than they planned, to fill up our depleted numbers, and especially to send on a missionary teacher for three years, for Moshicha as was asked for.

We are thinking of going to Lake George, where we had a good rest ten years ago. We want a furnished house large enough to hold us, with Helen and the two boys, and Merle Davis and his wife may be with us part of the time, and we want it in a quiet neighborhood and near the water.

If you know of any such place for rent, will you please write Mr. H. M. Hubbard, Treasurer A. M. A. and tell him of it.

Yours sincerely, J. D. Davis.
(Per F. H. D.)

Dear Dr. Barton, Probably Dr. Taylor has written you of Mr. Davis' condition. He has expressed himself strongly that Mr. D. needs a long and a real rest, with freedom from all talking on mission subjects. I hope, not only that the Board will refrain from asking him to speak, but that they will tell him he must not speak anywhere.

Sincerely yours,
Frances H. Davis.

Our address up to May 28, will be C/o Rev. H. M. Tenney. After that it will be 806 Highland Ave., Elgin, Ill. until we are settled for the summer.

Rev. J. D. Davis D.D.
REC'D APR 22 1904 116
Kyoto, Japan. Mar. 25 '04.

Dear Dr. Barton,

As the Siberia is coming back from Manilla filled with English teachers so that we can get no rooms, our sailing is postponed and we come on the Coptic. We shall probably not leave San Francisco before June sixth or seventh and we shall not reach Elgin before the tenth, when our address will be, as I wrote before, 806 Highland Ave., Elgin, Ill.

I am gradually gaining strength. It is now two weeks since I was lifted on to a chair and one week since I began to walk a little with a cane.

Mr. Olds has written a very lucid, and to my mind, very well-judged and accurate statement of the causes of the war, looked at from a Japanese stand-

point and is I believe sending you a copy. I very much wish that you could secure its publication in some paper so that the Christian and sympathetic public in the U.S. could see it.

If published, I would very much like one or two copies, cut out slips, or in any way, sent to Elgin.

Sincerely yours,

J. W. Davis.

(Per F. H. D.)

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Kyoto, Japan. Apr. 13, 1904.

Rec'd MAY 13 1904

Ans'd MAY 27 1904

Dear Mr. Barton,

After nine weeks I am just beginning to be up and get round a little. I want to write a few words especially with reference to what you said in your letter to the Mission, quoting Dr. Berry in reference to Dr. Albrecht. I hope you received a copy of my letter to my children, and the brief note to yourself which I sent. In that note I raised the question whether Dr. A's long use of drugs might not have broken down his will power &c. I felt when I met him in Yokohama that he was on the verge of nervous prostration, and I brought a bottle of Fallows' hypophosphites which he promised to take. You say he ought to have been put under medical treatment here, but he had gone to Yokohama before any of us had heard a word, or any intimation about the matter. No one here, so far as I know, had ever heard of such a case as Dr. Berry reports so common now. Dr. A. himself wished to do just what the Mission, through the C.A.S. approved, to go to Seattle. It seemed best for all the interests involved for him to quietly withdraw from Japan and it was wonderful how successfully the matter has been kept out of foreign and Japanese newspapers. The shock to me was terrible, coming as suddenly as it did, ~~and~~ but I kept up for ten days from mere force of will power, feeling that the interests of the Doshisha and Christian work in Japan and my duty to Dr. A. demanded

it, although I risked my life in so doing. But I had not reserve vitality enough to stand the strain. and when I had met Dr. A. for the last time and said goodbye and started for home the reaction came and I had hard work to get home at all. You know the rest. The heart came very near ceasing to beat at all and now after nine weeks of rest and medical treatment it is only regaining its normal action, only occasionally remitting. There is no functional difficulty but I have got to have rest and Dr. Taylor says prolonged rest if I am to be able to do farther work.

I wrote you of Mrs. Davis' brother's generous offer to assume our support for a time at least. He has just sent on the funds to pay our travelling expenses to the United States. I am glad your treasury is to be relieved to that extent.

I am glad also to report that Doshisha has not been affected so far, scarcely at all, by the wars about eighty new students have entered as the school opens this week and still others are coming.

Address for the present 806 Highland Ave., Elgin, Illinois.

Very sincerely yours,
J. D. Davis -
(Per F. H. D.)

P. S. I mail you today a copy of the Japan Evangelist containing an address made at the Osaka Conference.

Rec'd JUN 1 1904

Kyoto, May 4th, 1904

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Dear Dr Barton: Excuse a note to thank you for your very kind letter of April 4th. Our steamer is delayed so that we shall not reach San F. until about June 8 or 9th. I am gaining flesh and strength. I am hoping to get a place for the summer on Lake George. Please mail the enclosed letter.

Very sincerely yours

L. D. Davis.

Rev. J. D. Davis, D.D., 119

Rec'd JUN 14 1904

San Francisco, June 6/04

Dear Dr. Barton: Ans'd JUN 15 1904

We reached here this morning, all well. I have improved all the way. Our address, till June 23d, is Elgin Ills, (406 Highland Avenue,) after that, Vanceboro, Maine.

Please give the address below to ~~Ans'd JUN 14 1904~~ who have charge of our periodicals, etc. from the Rooms.

Sincerely Yours,
J. D. Davis,

Rev. J. D. Davis,
Vanceboro,
Maine.

1.20

Newark & 33 Sts.,
Washington, D.C.
Oct. 24, 1904

Dear Dr. Strong:

Excuse a note to call attention to the half column on page 11 of Congr. Work for Oct., on "Christianity in Japan". I think the impression given by the article is misleading. Japan is in no danger of adopting Christianity wholesale, and the quotation from the Eng. Intelligencer is responsible for an entirely erronious impression based on the absurd press telegram from Tokyo, which will now, I suppose, go ricochetting around the world for the next five years.

I will only ask you to look on page 177 of the Mission News of June 25, last, edited by Dr. Greene, which I suppose you have on file.

It may not be best to correct this by a statement in print, but I felt that I could not rest until I had given the facts to our "Editorial Secretary".

I found myself not able to endure as much as I had hoped after my summer's rest, and the removal hither and getting "oriented" and settled in housekeeping in Washington brought on insomnia and irregularity of the heart's action which convince me that I must rest longer and take things easier than I had hoped. It is the hardest work in the world to do nothing, but "I can do all things through Him who strengtheneth me".

Very Sincerely Yours, J. D. Davis.

P.S. Let me insist that you do not answer this. It needs no answer. J.D.D.

Friends: Nov.12,1904. 131

I have written before that the action of my heart which was normal all summer, became irregular again when I came on here and got tired with the "organizing and settling here. It was the same trouble of remitting occasionaly which I have had at times for twenty-four years, only this time it remitted oftener, and persisted for a month. I noticed that when Our Postmaster General was stricken and succumbed to an attack of heart failure here six weeks ago, that Dr. Wm. Osler of Johns Hopkins University, Baltimore was called down here several times in consultation, as a noted specialist in heart trouble, and also that he has just been called to a chair in Oxford, England. I made bold to ask him for an interview, and although he only sees patients by special appointment two hours each day, he made an appointment for me and I went up and saw him yesterday. He could not have treated me kinder, if I had been his own brother. He asked my whole history, made a most thorough examination of the heart and arteries, etc. His verdict is that my arteries have not hardened more than is usual for a man of my age, but enough to throw more work upon the heart. The heart is enlarged somewhat from this extra work, but there is no valvular enlargement, that my irregularity of pulse is not uncommon; that I must "take down the top-sails and reef the main-sail a little." That I xxxx am "like an engine which has been running a long time at 40 or sixty miles an hour, until it is too weak to run at that speed with safety, but that there is no reason why I should not do good work for many years yet", pulling an accommodation train ten or fifteen miles an hour".

He prescribes a good long rest and good food in moderate quantities with moderate exercise in the open air avoiding all mental worry and strain of every kind.

So you see that I cannot be counted on for full work of the kinds and quantity I have done the last forty years. Sincerely Yours,

J. D. Davis

Rec'd NOV 15 1904

Newark & 33 Sts.,
Washington, D.C.

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Dear Dr. Barton:

Nov. 14, 1904.

I enclose a copy of my report of Dr. Osler's findings in his examination of me last Friday I fear that I shall have to rest longer. Doing nothing is the hardest work I ever did, but with children on four continents, as I have now, and an intense interest in all the great world-work and movements which are going on, it is luxury to live, and the zest of reading the daily news is very great. The great struggle in which Japan is engaged in has an all-absorbing interest for me, and the news which comes of the work in Japan and the spirit and prosperity of Doshisha are very exhilerating.

The recent call from the head of a Middle School for a teacher from Doshisha, with the stipulaaion that he must be a Christian, marks a wonderful revolution in the sentiment toward Christianity. So does the report of the public Christian funeral in the public school grounds in Miyazaki. It was of a Christian soldier killed in Manchuria. It was attended by most of the officials of the schools and of the city. All the school children and at least one representative from every house in the city were expected to be present.

I hope I may be permitted to go back to Japan for farther service there, but whether I can or not, I am very thankful that I have lived to see the foundations so thoroughly laid, and Doshisha so fully and so firmly re-established.

It was a great joy to me to receive, just as I was leaving, last May, some beautiful presents from the students of the school, with the names of every one written, 545 of them, as contributing, and also one of the most beautiful art productions of Japan from the alumni of the school. But of more value than the present was the letter which accompanied it, and which was signed by 243 alumni, including the names of every one of the old Kumamoto Band, and others of the old board of Trustees whom we compelled to resign in a body five years ago, and turn the school over to men of our own selection. Yokoi, Ebina, Kanamori, Miyagawa, Ukita, etc. I will quote a few of the words of that letter which the 243 men signed. "You entered our country in the 4th. year of Meiji, (1871 A.D.) when the nation was not yet awake from the dream of "Expulsion of foreigners," and when the spirit of hatred of foreigners was still rampant. - - - - - - - . You have breathed the air of Japan more that most of us. You have witnessed the development of Japan more than most of us. You have contributed to the civilization of Japan more than most of us. - - - - - - When, by the loss of both Mr. Neesima, and Mr. Yamamoto, the career of the Doshisha became difficult, it was you who felt the greatest pain and realised the hardest blow. We cannot estimate how many nights you were sleepless over the cares of the school, and spent the whole night in prayers to God. Is there any man who has ever trodden the campus of Doshisha and perceived your intense earnestness, your profound love, and your immensity of sympathy--is there any man who is not captivated by your personality ?"

These extracts are too personal for publicity, but the names which are signed to this letter, or the signing of the nanes to this letter, are worth to me a thousand times as much as the beautiful costly presents which came with them.

I have only been "thinking aloud" in this letter, and I want to entreat you not to answer it. No answer is called for. A man who can do nothing, ought not to take the time or the strength of a man who is pressed on every side as you are. My conscience troubles me that I have written so much for you to read.

Very Sincerely Yours,

J. D. Davis.

P.C.

REC'D MAR 1 1905

Newark & 33 Sts.,
Washington, D.C.,
March 15th., 1905.

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Ans

Dear DR. Barton:

Many thanks for your letter of March 10th. and the good news for Kobe College. I wish the vision of many men of wealth could be broadened, and ~~dee~~ deepened, and clarified so that the Mission Colleges in all our fields could receive the endowments they need, especially in Japan and China. There is a chance for men to become real millionaires by thus helping to lift whole nations up and serve them. He who serves the most men is the richest, now and for eternity.

We have engaged a cottage for the summer, at Weld, on Lake Webb, S.E. of the Rangely lakes, in Maine. The schools close here about the last of May, and we expect to go on there about June 1st. Mrs. Bridgman, who is with us, has had the advice of two of the best physicians in Washington, since coming here, and she is now having massage by their advice every day, and is improving. She needs the best bracing air we can get, this summer, and it will be best for me also. Your brother, at Greensboro, Vt., very kindly secured the refusal of a cottage there for us, but we were in correspondence with Weld, and the decision is for that place.

For five and a half months, after coming here, I only went out to two evening functions of any kind, and then did not stay till the end. It has taken a good deal of will power to stay away from all sermons, lectures, concerts, etc., etc., after being deprived of them for so long, and I could have gone, but we are so far out of the city here that I knew it would tell on the vitality, I am trying to store up for another campaign in Japan. I have been improving gradually all the time. The action of the heart is about normal, now, and I do not get out of breath in going up hill at all. I hope and expect to be able to go back to Japan next fall, say by November. What arrangement we shall make about our family, remains to be seen. Helen and the two boys are at an age and of a temperament which may make it best for Mrs. Davis to remain with them for a year or two, but we are not ready to settle that question yet.

As you know, Mrs. Davis' brother has stood behind us, sending us the money for all our travel from Japan, and helping us since coming home last June, so that we have not asked the Board for anything. We have been very glad to have the Board relieved so much when the need was so great with its Treasury.

We have found living here in a furnished house, and school expenses for the children more expensive than we expected, and this, with our travel to our camp in Maine and back, and life there has led us to use about $500 of money we had laid aside, rather than call on you for anything, or call on our brother for too much. From April first, next, however, there comes a change in this pecuniary arrangement with Mr. Hopper, and we shall have to ask you for the regular allowance for missionaries on furlough from that date. Helen will be twenty years old, May 2nd, and she has drawn her allowance up to that time, so hers will cease, I suppose. Of our two boys, Leverett was fifteen June 15th., 1904 and Dwight was Thirteen Dec. 2nd., 1904. Toward the last of April I will apply to Mr. Wiggin for a month's allowance.

Very Sincerely Yours,

J. D. Davis.

P.S. I open this to say that, as we left Japan last May, we shall need to have our furlough extended six months, after the year is up. J.D.D.

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Newark & 33 Rec'd MAR 30 1905
Washington D.C.
March 23, 1905.
Ans'd MAR 8 1905

Dear Dr.Barton:

Many thanks for your letter of March 23rd., and your generous arrangement for our allowance to begin March 1st. I did not intend that what I wrote should be taken as a hint that we wanted such help, but we are willing to receive it and use it for our best rest and health. The Board has always done better for me than I have asked. I enclose a note to Mr.Wiggin.

We are beginning to think and plan what to do next fall. Nineteen years ago, I felt that I could not leave our three children and go back to Japan without leaving them in an earnest normal Christian home, and the Lord opened such a home to them in Oberlin, Mr.Mellen's, twenty-four years in Africa. They were in that home together five years and then a year in Prof, Chamberlain's home together. It has taken close economy all the years I was in Japan to enable us to educate those three children without calling on the Board for extra help, but I have felt that all I gave for that purpose was truly given to the Lord for His work. I never said a word to one of them by mouth or pen, about being missionaries, but I prayed earnestly that God would lead them and use them as He wished to use them in His work. He has lead them all into work. Mr. Mott has sent Merle a call to go to Japan as Y.M.C.A. Secretary. I have not heard his reply, but I suppose he accepts. Now we face the question of what to do about three more children. Helen, who graduated at the Worcester Classical High School, last June, has been in the Mt.Vernon Sem'y, here this school year, and on the honor roll all the time. She wants to take two or three years more of supplementary study. Her heart inclines to work in Japan, I think, and very likely she will be led into that work. The two boys, one nearly sixteen and the other thirteen, are doing well in their uncle's school here this year, but we feel that it will probably be best for us make a change next fall. We came here that Mrs.Davis might be near her mother who was so feeble, but she has passed on where she is beyond the need of our care. Now we feel very strongly that it is not best for us to put these three children into either of the Mission Homes. There are various reasons why it seems to us best that Mrs.Davis remain with them for another year. It is possible that if just the right earnest Christian home opened to them, where the boys would have the kind firm care, and counsel, and influence of a man, as well as of a woman, we might leave them thus next fall, but it seems now as if it will be best for Mrs.D. to remain with them a year, if I am able to go back next fall, as I now hope to do. I have not written this to ask the Board for a decision of the question yet, nor to raise any question of pecuniary help. We do not expect to ask for only the regular allowance for missionaries on furlough. I have no doubt but that Mrs.Davis' brother who has been behind us this last year will help some. I have only spoken thus fully and frankly now that you may have it in mind, and to ask that if you hear of a desirable house for rent, one furnished preferred, or of some place where the four could be taken in to board, either in Auburndale, or elsewhere within reach of the Newton High School, that you would let us know of it. Even if we should pay at the rate of six dollars a week, say $100 a month for the four, that may be cheaper than to rent, especially if we have to furnish the house. We can pay that, or we can rent and keep house. An immediate answer is not called for.

Sincerely Yours L.D. Davis

Rec'd Washington, D.C. March 16, 1905

Rec'd MAY 10 1905

Ans'd MAY 10 1905

125

Newark & 33 Sts.,
Washington, D.C.

Dear Dr. Barton;

May 9, 1905.

I forward to you Miss Denton's letter, very cheerfully and most emphatically endorsing all she says of the needs of th Kyoto Girls School. I wish that men of wealth could realise one tithe of the opportunity and privlege which is theirs of so endowing and helping the Christian educational institutions of the Orient, and especially in Japan, as to make of them the power they ought to be in lifting and molding those millions speedily. As I see it, there is no other investment which will pay such large dividends for time and and for eternity, as this.

I do not know whether or not Mrs. Harris will be able to respond to such a call. If she is, I should congratulate her. I hope some one will.

Very Sincerely Yours, J. D. Davis.

Washington

Rec'd MAY 23 1905

Newark & 33 Sts.,
Washington, D.C.
May 22, 1905.

Ans'd MAY 26 1905

Dear DR. Barton:

I think I have not thanked you for your letter of April 5th., in reference to finding a place for my family to board next fall, or a furnished house, ~~from next fall~~. I hope to come into the rooms the morning of May 31st, ~~xxx~~ and if I can then get any light which will help me to make any inquiries in any direction, during the ensuing twenty four hours, I shall be glad to get it.

I think I shall spend that night with my nephew, Wilbur G. Davis, at Newton Center, and we shall probably take the evening boat June 2nd., for Portland, on our way to ~~xxxxx~~ Weld, Maine.

I wish also ~~the~~ to thank you for your letter in reply to the one wrote you about Miss Denton's letter to you which I failed to enclose and sent on the next day.

I am sorry for the flurry which has come up in regard to Mr. Rockefeller's gift, but I do not see how the Board could have done differently from what it did.

Please send the enclosed note to Dr. Patton.

Sincerely Yours,

J. D. Davis

127.

Rec'd JUN 15 1905

Ans'd JUN 15 1905

Dear Dr.Barton: Weld, aine, June 13, 1905.

I ought perhaps to report that Mrs.Davos' brother who paid our expenses to this country from Japan a year ago, and who supported us here for nearly a year, has furnished Mrs.D. with travelling expenses to make them a visit in England and she sailed with her sister June 2nd., for London. The rest of my family, who are on this continent, including Mrs.Bridgman, reached here June 2nd., and we find ourselves very nicely located in our little cottage on this lake for rest this summer. We are making the most of this opportunity for rest, and it is agreeing ~~wh~~ with all of us.

We hsve secured the promise of a boarding place with a family named Putnam in Newtonville from next September, which will be very satisfactory I think. This last fact prompted me to write this letter, so that you would not give any more thought to the matter of a boarding place for us.

I am rejoiced to know that the effort of our strenous President ~~has~~ for peace in the Far East has at least resulted in a pleliminary consideration of the subject. This will bind Japan closer yet to the United States, and perhaps Russia, also. I see that the Emperor of Japan has recently promised one thousand yen a year to the Okayama Christian Orphanage, and has given ten thousand yen to the Y.M.C.A. Army work in Manchuria, and a thousand yen to Mr.Hara's work for discharged prisoners, in Tokyo, another earnest Christian, who in the last seven years, has cared for 653 discahrged Prisoners from the Japanese prisons, ~~and~~ nearly all of whom have been reformed and are making good Christian citizens. Christianity has won its way in Japan. This letter calls for no answer.

Very Sincerely Yours,

J. D. Davis.

J. D. Davis

Held-Tue. June 13-1905.

P.S. I wish to speak of my very great satisfaction that ~~XXXXXX~~ Mr. Niwa, a graduate of Doshisha, and for about fifteen years the very efficient Sec'y. of the Y.M.C.A., in Tokyo, and one of the new Board of Directors, has consented to come to Doshisha as Principal of the school, while Pres. Shimomura is called away by the Emperor for two years for chemical investigations for the government. I have twice before suggessed to Mr. Niwa whether he could not take this place, but he could not see it his duty to do so. I sincerely hope he will remain with the school permanently. He is of sound evangelical faith, and an earnest Christian worker. J.D.D.

Rec'd AUG 18 1905

Dear Dr.Barton:

Weld,Maine,Aug.16,1905.

Ans'd AUG 22 1905

In reply to your favor of the 14th., I will say that I do not think it will harm me in the least to do some public speaking this fall before I start back to Japan. I have spoken once here,in the union church,and enjoyed it. I wish however to raise the question whether,since I have not appeared in public,but have remained in hiding since I came to the country,I had not better remain so until I sail back to Japan,and so reduce by one the number of missionaries who give the impression that so many are in this country ?

My greatest trial the last year has been to be away from Japan at this time, when there is such a large open door for work,and next to that has been the necessity of doing nothing here when everybody is on the qui vive to hear about Japan;but,having kept quiet for a year and a half nearly,may it not be best for me to keep on for a month or two longer,and thus only a very limited circle will know that I have been away from my work at all.

There is one other thing I am constrained to think of. I am almost unknown in New England,except to a few in a general way. I have never spoken in but one New England church,Bennington,Vt. I have never visited and spoken in any New England College or Seminary,and I have some hesitancy about beginning. If I were to speak in the Middle West,where I am known,I should feel surer of making a favorable impression. However,having expressed my own doubts,I will leave it to you and the powers that be at The Rooms to decide what is best and what you wish me to do. If I am booked to speak at the Franklin Association,I shall want to know how many minutes I shall have so that I can condense what I have to say.We expect Mrs.Davis to arrive here from England next Monday,and we expect to reach Newtonville,about Sept.6,and after your return from Seattle,I shall be to see you. Sincerely Yours, L. D. Davis

Hall, Rec'd Aug. 16-1905.

Dear Dr. Barton:

Answer to your favor of the 14th., I will say that I do not think I will have much to do about to do some public speaking this fall before I start back to Japan. I have spoken once here, in the union church, and enjoyed it. I wish however to raise the question whether, since I have not appeared in public, but have remained in hiding since I came to the country, I had better remain so until I sail back to Japan, and so reduce by one the number of strangers who give the impression that so many are in this country?

The greatest trial the last year has been to be away from Japan at this time when there is such a large open door for work, and next to that has been the necessity of doing nothing here when everybody is on the qui vive to hear about Japan, but having kept quiet for a year and a half nearly, may it not be best to keep on for a month or two longer, and thus only a very limited circle will know that I have been away from my work at all.

There is one other thing I am constrained to think of. I am almost unknown in New England except to a few in a general way. I have never spoken in Pulpit in New England church, Seminary or College, nor in any Y.M.C.A. in New England College or Seminary, and I have some hesitancy about beginning. If were to speak in the Middle East, where I am known, I should feel surer of making a favorable impression. However, having expressed my own doubts, I will leave it to you and the powers that be at The Rooms to decide what is best and what you wish me to do. If I am booked to speak at the Franklin Association, I should want to know how many minutes I shall have so that I can condense what I have to say. We expect Mrs. Davis to arrive here from England next Monday, and we expect to reach New York by Sept. 8, and all your return from Saratoga.

Yours sincerely,

129.

Ans'd OCT 17 1905

Newtonvlle, Mass., Oct. 3, 1905.

I respectfully present the following requests:

1. That I be allowed to go back to Japan this fall.

2 That Mrs. Davis be allowed to remain in this country with the children for a time.

3. That I be allowed $100.00 for refit.

Remarks:

With 1.: I have rested absolutely for a year and a half, and my health seems to be as fully restored as I may expect it to become at my age. Dr. Albrecht and myself both dropped out of the Theological faculty of Doshisha at once, a year and a half ago, and no one has come in to take either of our places. Dr. S.L. Gulick will, we hope, be there a year hence, but there is great need of my help there during this current school year, to say nothing of the pressing work along other lines. I hope to sail with my son and his wife, probably Nov. 25th, from San F.

With 2.: Our two boys are at an age when we feel that they need parental care and oversight, especially as we have no relatives who can give what is needed. Our daughter Helen, also, enters into our thoughts in this connection.

With 3.: Mr. Grover is living in our house and Mr. Lombard also boards there, and I need to take back a new kitchen stove and other things to make matters comfortable.

Very Sincerely Yours,

J. D. Davis.

Newtonville Mass. Oct. 3-1905.

130.

Rec'd OCT 21 1905

985 Washington St.,
Newtonville, Mass., Oct. 20, 1905.

Dear Dr. Barton:

Referring to your letter and our conversation of yesterday, I will say that you will see by comparing, in The Christian Movement, etc, for 1905, page 58 with Pages 249ff, that virtually all the societies and missions working in Japan, except the S.P.G., and the Amer. Epis, have gone into this union movement, and were represented at the last meeting.

Those who do not appear there, of the others are very small missions, hardly large enough to be entitled to representation.

The Amer. Board mission, the Pres, group of five missions and the Meth. group of five missions, together comprising nearly 40,000 baptised Christians, united in preparing the Union Hymn Book, and are now using it, as are most of the other missions except the Bapt. and the Epis. groups, but the Epis. United with the Com. in selecting 100 hymns which they inserted in their Epis. Hymnbook. I am not sure whether the Bapt. have put the latter in their book or not.

The Conference of Missionaries in Central Japan, was organised more than thirty years ago, and with almost no exceptions has embraced in its membership and does now embrace all the missionaries in Central Japan. Its meetings are now held in Osaka three times each year, the meeting in Dec., each year, being ~~all~~ an all day meeting, the other two, ~~one~~ a half day. Mission and evangelistic ~~meetings~~ methods are discussed, and part of the time given to devotional and social intercourse.

I have not the first and second numbers of The Christian movement etc., at hand, but I think you will find in them an account of the organization, constitution, etc. of the Cooperative Com., and also of the Union Hymnbook.

Very Sincerely Yours, J. D. Davis.

P.S. You ask about my plans for going back. I expect to leave here Nov. 7th., spend one ~~night~~ day with Prof. Bosworth, in Oberlin, a week with my sister and friends in Elgin, Ill., and sail with my son and his wife, on the Doric, from San F., Nov. 25th. ~~Inc.~~ J. D. D.

Mr. Davis Oct. 3-1905.

Trenton, N.J.
Oct. 20 - 1905.

983 Washington St.,
Newtonville, Mass., Oct. 20, 1905.

Dear Dr. Barton:

Referring to your letter and our conversation of yesterday I will say that you will see by comparing "The Christian Movement, etc., 1905, page 88 with pages 2491f, that virtually all the societies and missionaries in Japan, except the S.P.G., and the Amer. Epis. have gone into the union movement, and were represented at the last meeting.

Those who do not appear there, or the orders are very small missions hardly large enough to be entitled to representation.

The Amer. Board mission, the Presbyterians of the Australasian and Canadian and five missions, together comprising nearly 40,000 baptized Christians, joined in preparing the Union Hymn Book, and are now using it, as are most other missions except the Bapt. and the Epis. group, but the Epis. United ... the Com. in selecting 100 hymns which they inserted in their Epis. Hymnbook. I am not sure whether the Bapt. have put the latter in their book or not.

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I have not the first and second numbers of The Christian Movement etc., at hand, but I think you will find in them an account of the organization, constitution, etc. of the Cooperative Com., and also of the Union Hymnbook.

Very Sincerely Yours,

P.S. You ask about my plans for going back. I expect to leave here Nov. 7th. spend one night with Prof. Bosworth in Oberlin, a week with my sister and friends in Elgin, Ill., and said with my son and his wife, on the Doric, from San F., Nov. 28th. &c.

Copies sent to Pacific

Rec'd JAN 12 1906

181

Kyoto, Dec. 19, 1905

Dear Dr. Barton:

Just a word to say that I reached Kyoto, Dec. 16th., and have had a very warm welcome back.

I ask Mrs. Davis to send you a copy of a paper I have sent to the Advance and to the Pacific. I wanted to make sure that our constituency of the West and the Middle West have this most cheering news. I trust the Cablegram asked for from the Board will be here before this reaches you. With this outlook in the Doshisha and in our churches, the future is big with promise. Let us all rise to the occasion and let God work through us for the speedy evangelization of these nations of the Far East!!!

Sincerely Yours,

J. D. Davis.

The Latest Surprises in Japan, by Dr. J. D. Davis, Kyoto.

Japan is a land of surprises. The thirty-four years we have been in it have been full of them. The material development of this nation is a surprise to the world. The rapid progress of Christianity has surprised the Christian world. To one who saw edicts against Christianity on all the bulletin boards of the empire, so that it was death to be a Christian, the view of Fifty-four [illegible] Christian churches in the empire with sixty thousand members, is a new surprise. So is the fact that there are twelve hundred churches in the empire, many more half-self-supporting or noted [illegible] Christian churches, the future is a new surprise. So is the fact that there are twelve hundred churches in the empire with sixty thousand members, many more half-self-supporting or noted [illegible] Christian churches, the future is big with promise. Let us all rise to the occasion and let God work through us for the speedy evangelization of these nations of the Far East!!! [illegible] thousand graduates and four thousand [illegible] preaching, teaching [illegible] useful occupations. [illegible] sixty Y.M.C.As [illegible] government schools, [illegible] large number of graduates of our American colleges, sent out [illegible] of the Department of Education, in Japan, who are teaching in the higher schools here, and influencing thousands of the brightest minds in Japan in favor of Christianity, is a surprise. One of these brethren who is teaching in a Commercial school on the shores of Lake Biwa, has moved that whole school of four hundred pupils in favor of Christianity, nearly a score already professing their faith, and so many of the others interested, that the Buddhists ~~authorities~~ in the place tried to get the work stopped, but the educational authorities sustained the teacher and the work goes on. The Y.M.C.A. work in the armies of Manchuria has influenced those great armies more or less in favor of Christianity, and the work is still being carried on by seventeen men. The emperor's large gifts to four distinctively Chrisian institutions has surprised ~~the~~ us all, and has made an impression on the nation. The progressive leaders in Japan are favorable to Christianity.

Hachiman

Treas. Oct. 20-1905.

When I landed in Yokohama the other day, after an absence in the homeland of more than a year, I was met with two glad surprises.

At the celebration of the thirtieth anniversary of the founding of the Doshisha College, Dec. 8th., four days before I reached Yokohama, a glad reconciliation was effected, so that all the old friends of the school, alumni and others, join hands and pledge themselves to work together heartily for the prosperity of the school. The first pledge of this was a gift from the alumni of one thousand yen, as a fund to aid needy students in commemoration of Dr. Learned's thirty years of life and work for the school. They are also trying to raise a fund to help in the running expenses of the school, until its endowment can be increased. This coming together of the Japanese friends of the school, means its rapid development and the hearty cooperation of the Kumi-ai churches in the Theological department. Another surprise was the news of the acceptance by the Kumi-ai churches at their fall meeting, in Tokyo, of the offer of our Mission to have them assume the support, from The beginning of 1906, of all the aided Kumi-ai churches, they only receiving from the Amer. Board an amount about equal to what the Board is now giving for this work for one year, said amount to be distributed in diminishing quantity through three years. This will set the Mission free to develop new work and as soon as a band of Christians in a new place is ready to be organised into a church, it will be passed over to the independent body.

This also means the speedy success of this great movement in Japan of an independent, self-supporting, self-propagating Christianity, with which and in which, the missionaries will cordially work, it will also be an inspiration and a help to such a cordial helpful relation and consummation in other missions here, and in other mission fields all over the world.

All this emphasises the need and the opportunity of increased and earnest effort in every direction in this land of surprises which holds the key to The Far East politically, commercially and religiously. We thank God and take courage and ask the great army who are behind us to do likewise and to sustain us by their prayers and their gifts. The world has never before seen such an opportunity to move a third of the human race at once as the The Far East now presents. Kyoto, Dec. 1905.

ease send to Dr.Barton. Copy of a reply to a brother in the Mission
o wrote, asking if I still thought it true that a few thousand dollars
re for evangelistic work would double the efficiency of the work of the
ssion. J.D.D.

Rec'd MAR 1 1906

Kyoto, Jan. 24, 1906.

Ans'd APR 4 1906

My Dear Brother:

I wish first of all to thank you for your kind message of greeting and for the New Year, dated Dec. 29th, last, and to say that I have been waiting since my return from a ten days visit with half of my family in Miyazaki ~~and~~ and while I have been unpacking and starting in on my lectures and teaching in Doshisha, to get time to reply to your last ~~message~~ question as to whether it is still true that a larger appropriation would ~~increase~~ double the efficiency of our Mission. As I remember it, my statement three or four years ago, and which was published in America, was that a few thousand dollars more for evangelistic work would double the efficiency of the evangelistic work of the Mission, not the whole work. At that time, nearly every station in the Mission was considering the question of dismissing evangelists, one or more. Mr. Bartlett, in Tottori, was especially tried and put under an almost unbearable strain, in his lonely field. Some members of the Mission felt constrained to refrain from touring work, to save the money for the evangelists in their fields, etc. I have not been back long enough to fully get hold of the situation now all over the field, but, as far as I do see it, I would not take off anything from the statement I formerly made. The perplexity which the C.A.I. are in just now to adjust the money appropriated by the Board for our evangelistic work for this year, and the trouble which is being brought into the hearts of the members of some stations as they face the prospect of curtailment, just at this time, when everything says "Go forward", with calls and open doors and prospects of successful opening of the work in scores of places if we had the means to do so, lead me to emphasize this statement. I realize that the Board are doing the best they can, but the letter and report just sent around from the Rooms is one of the most discouraging, on the man-ward side, that I have ever read. This whole question has a broader outlook than simply the direct evangelistic work of the foreigner. It is telling on the immediate future supply of Japanese workers. We have been crippled so that we could not raise the meager salaries of these faithful men, while prices have gone up and up. The Japanese H.M.S. is going to have its hands more than full to swing the work passed over to them, on the additional 5000 yen we pass over. Some men are likely to be dismissed, and the result seems likely to be that some of the best men we have in our Theo'l. Dep't, here will turn aside to other work, and other young men in the churches will be deterred from entering upon preparation for the work, when the whole attidude of the nation from Emperor down to the common people says in loud tones, "Push things", and the echoes come back from Korea and China, which Japan is so greatly influence. I would not take away from China for Japan, but I would say to the Amer. churches, "This ought ye to have done and not to leave the other undone."

J. D. Davis.

Copy of a letter to a brother in Kumaon.

Rec'd MAY 1

Dear Dr.Barton; Kyoto,April 2

I want to thank you for your letter of the 4t you must not take the time to reply to all my letters. Ans'd

It has been a great joy to be back here,and able to do some work which is so ready to be done. I have not been able to more than half of the invitations I have had to speak and pr I have been giving two lectures a week to our whole theologi ment on Evangelistics,the Foundations of successful evangeli and the Way. I have had one or more companies of Christian inquirers each week also,some of them from the government Uni the Higher Middle School,and it has been a great satisfactio help them to a deeper Christian life. There are indications places of a deepening of the spiritual life and a seeking for itual blessings. The Church in Japan needs this above all el to meet the great responsibility which comes to it at the cl war,both for its own millions and for the evangelisation of churia and China. I was agreeably surprised two months sinc quest which came from The Keiseisha,the Pub.House of the Kum es,for permission to reprint the large volume of my "Great Pr Theology". It is a volume of 1070 pages.and the Mission publi ition of 500 copies thirteen years ago,just as the reaction and all theology was decried. I did not suppose that half o ever be sold,but the edition is exhausted and this Company a new edition at their own expense. This shows that things back. The pendulum is coming toward the center again. I ha printed a new and revised edition of my little booklet,"Cha ing"especially for young men,in English,there is an edition also. I will mail you two or three copies. I wish some of in America could read and heed it. Well,I have said enough, and I will close. I am watching the forward movement for t dollars" with much prayer and interest.

Very Sincerely, J. D. Davis.

Doshisha has over 700 students in all departme

Copy of letter to a brother in the ministry.

Rec'd MAY 14 1906

132

Dear Dr.Barton; Kyoto,April 26,1906.

I want to thank you for your letter of the 4th.April,but you must not take the time to reply to all my letters. Ans'd JUL 16 1906 It has been a great joy to be back here,and able to do some part of the work which is so ready to be done. I have not been able to respond to more than half of the invitations I have had to speak and preach. I have been giving two lectures a week to our whole theological department on Evangelistics,the Foundations of successful evangelistic work and the Way. I have had one or more companies of Christian students or inquirers each week also,some of them from the government University and the Higher Middle School,and it has been a great satisfaction to try to help them to a deeper Christian life. There are indications in many places of a deepening of the spiritual life and a seeking for rich spiritual blessings. The Church in Japan needs this above all else,if it is to meet the great responsibility which comes to it at the close of this war,both for its own millions and for the evangelization of Korea,Manchuria and China. I was agreeably surprised two months since by the request which came from The Keiseisha,the Pub.House of the Kumi-ai churches,for permission to reprint the large volume of my "Great principles of Theology". It is a volume of 1070 pages.and the Mission published an edition of 500 copies thirteen years ago,just as the reaction set in here and all theology was decried. I did not suppose that half of them would ever be sold,but the edition is exhausted and this Company are printing a new edition at their own expense. This shows that things are moving back. The pendulum is coming toward the center again. I have just printed a new and revised edition of my little booklet,"Character Building"especially for young men,in English,there is an edition in Japanese also. I will mail you two or three copies. I wish some of the young men in America could read and heed it. Well,I have said enough about myself, and I will close. I am watching the forward movement for the "million dollars" with much prayer and interest.

Very Sincerely, J. D. Davis.

Doshisha has over 700 students in all departments together.

Tokyo, April 26, 1906.

Dear Dr. Barton:

I want to thank you for your letter of the 4th April, but you must not take the time to reply to all my letters. It has been a great joy to be back here, and able to do some part of the work which is so ready to be done. I have not been able to report to more than half of the invitations I have had to speak and preach.

I have been giving two lectures a week to our whole theological department on Evangelization, the foundation of successful evangelistic work and the New. I have had one or more companies of Christian students or inquirers each week also, some of them from the government University and the Higher Middle School, and it has been a great satisfaction to try to help them to a deeper Christian life. There are indications in many places of a deepening of the spiritual life and seeking for rich spiritual blessings. The Church in Japan needs this above all else, if it is to meet the great responsibility which comes to it at the close of this century, both for its own millions and for the evangelization of Korea, Manchuria and China. I was agreeably surprised two months since by the request which came from the Keiseisha, the Pub. House of the Kumi-ai church, for permission to reprint the large volume of my Great Principles of Theology. It is a volume of 1070 pages, and the edition published was an edition of 500 copies thirteen years ago, just as the translation set in hand and all theology was declared. I did not suppose that half of them would ever be sold, but the edition is exhausted and this Company is printing a new edition at their own expense. This shows that things are moving good. The pendulum is coming toward the center again. I have just printed a new and revised edition of my little booklet, "Character Building" especially for young men, in English, they make an edition in Japanese also. I will mail you two or three copies. I wish some of the young men in America could read and heed it. Well, I have said enough, but I will add, I am watching the forward movement for the million dollars with much prayer and interest.

Very sincerely,

Rev. Dr. Barton

133.

THE RELATION OF THE MISSION TO THE KUMI-AI CHURCHES.

J. D. Davis
June 1906

From the first this relation has been one of friendly counsel and co-operation and not one of authority. The first churches were organized simply as churches of Christ. These churches had no other name until they themselves adopted one many years afterwards.

Their first creed was as simple and as broad as that of the world-wide Evangelical Alliance, and assent to this creed was not made necessary in entering the church. The question asked, (which the present writer proposed and which has persisted for thirty-two years, being in use on many of the churches to-day) was simply:

"Is this statement of faith enough in accord with your own belief so that you can work in harmony with this church established on that basis?" Belief in and union to Christ was made the criterion of admission to the church.

As soon as the first circle of four or five churches was formed, they were left perfectly free to manage their own affairs. The missionaries simply stood by as counselors with no vote or power.

These churches have freely changed their creed and covenant and developed their polity without the aid or suggestion, so far as I know, of any missionary.

For thirty years the theological students in the Dōshisha have been told that no church polity was found in the New Testament which is binding on us to-day, and they have been advised and helped to examine all polities that they might adapt and adopt such a polity as would be most efficient to bring men to Christ in Japan at the present time.

For twenty-five years the theological students have been urged and helped, so far as the teacher of theology could do it, to find out

what God has revealed to us, in the Bible, in Christ, in nature, and in the inner man, of the great vital fundamental truths of Christianity. At the twentieth anniversay of the Home Missionary Society of the Kumi-ai body the only part which any missionary was asked to take was to pronounce the benediction.

At the council called some years ago to install a pastor over the Kobe church, the churches all sent *lay* delegates. There was not a pastor or evangelist on the council, and soon it came out that not one of those lay delegates had ever been on a council, and thus they knew not how to proceed, when the writer who was present suggested that one of the pastors who was sitting in a back seat be asked to preside, which was done and the installation was effected.

The missionaries have not sought to give the Kumi-ai churches an "*extra-territorial Christianity*," either as to polity, creed, or doctrine, but quite the reverse, to leave them perfectly free to decide all these things for themselves.

Generally speaking, there has been the most cordial co-operation between the missionaries and the Japanese workers and churches. We have been glad to be fellow laborers and helpers in the Gospel. We have rejoiced to help bands of Christians to become self-supporting churches, until, now, the independent Kumi-ai body of churches has become directly and financially responsible for nearly all the organized churches. The Lord hath done great things for us and for them whereof we are glad.

What shall be our relation to the Kumi-ai churches in the future? I can see no reason for any change only to make these relations more cordial than ever before. Let us gladly continue to be helpers, responding, so far as we are able, to every call for work and help, and meet with them in their district and general associations; and, so far as our strength and the means at our disposal will allow, and in consultation with them, let us open work in new places, and lay foundations on which, later, self-supporting churches will be built!

Let us seek for ourselves, and pray that all may be so filled with the Spirit and love of Christ that we shall forget the "*nai gai*," (foreign and Japanese) in our interest and absorption in the great work of saving men!

With two suggestions, I will close. 1. One is with reference to our becoming connected with some Japanese church. When any one of us is working in close connection with a church, and such church desires it, will it not be wise to become a full member, or an associate member, of that church? There is nothing in our polity to prevent one who retains his membership in the home church, from being at the same time an associate member of the Mission Union church and also of a Japanese church. There is also nothing to hinder one who is a full member of the Mission church from being an associate member of a Japanese church, or one who becomes a full member of a Japanese church from being an associate member of the Mission church.

2. Can we not use our influence to have something like associate membership introduced into the Japanese churches?

A large proportion of the membership of the Kumi-ai churches is reported as absent. Many of these have been dropped from the rolls because they have become cold or because it became impossible to find their address. About one thousand were thus dropped, I believe, last year.

Cannot the custom be introduced of giving each member who is to go away from his church for a time, a letter commending him to the fellowship of any church of Christ where his lot may be cast, so that he would be received into fellowship by that church as an associate member, whether that church is a Kumi-ai church or one of some other name?

Can we not help the Kumi-ai churches to begin this custom, and secure its gradual adoption by all the principal churches in Japan, so that a Christian of whatever name can come into fellowship and work with any church of Christ where he may temporarily reside, and thus conserve and use the scattered membership and at the same time show to the world that we are all one in Christ?

J. D. Davis.

Kyoto, June, 1906.

The relation of the mission to the Russian Church.

Rec'd AUG 29 1906
Ans'd SEP 12 1906

Dear Dr.Barton: Kyoto,July 19th.,1906.

Please bear with me while I make a request. Mr.and Mrs. Bridgman are about to go back to Africa.

Mrs.Bridgman has a Father,a brother and a sister in Japan with their families. Japan is her native place where she lived until she was fifteen years old. It is nearly ten years since she has seen her sister,Mrs.Olds,and those two sisters were much more closely united than ~~axxinxxy~~ sisters usually are, being left alone together in America after their mother's death.

My request is that the Bridgmans be allowed to go back to Africa by way of Japan.I do not how those two sisters are ever to meet in this world in any other way. Their furloughs come at different times.

It will do Mr.Bridgman good to see something of the work here.

The expense will be greater than to go back direct,prehaps twice as much. The cost from here to Durban,via Columbo will be about the same as from America here. Mrs.Olds and myself will meet two hundred dollars of this additional expense,(two hundred and fifty dollars,if necessary).

It seems to me that,with the modern facilities for travel,and with a family so large working here in Japan, ~~that~~ some way should be arranged for such a visit here.The added heart and cheer and courage to all concerned, and especially to those two sisters,would,I believe,be worth more to the work than the additional expense. I do not know,at this writing, just what plan as to time would be made. I hear that Mr.Bridgman wishes to spend sometime in Oberlin. It is also possible that Mrs.Davis may come on here next fall. It may be that Mrs.Bridgman could come on with Mrs.D.,and Mr. B.follow later,so that they could go on to Durban the last of Feb.,next. Or,if Mrs.D.is not able to leave the children next fall,Mrs.B.might come on alone,or with missionary company. I must leave the matter now in your hands,hoping for a favorable solution and answer.

I send this to Mrs.Davis for her to present to you when the Bridgmans are ready to make their request.

Very Sincerely Yours, J. D. Davis

Rec'd OCT 1 1906

Dear Doctors Barton, Patton and Strong; Kyoto, Aug. 23, 1906.

I send you a copy of this sermon, not because I suppose you will wish to read it all, or publish it, but because Bishop Candler, of the M.E. Church South who heard it, has asked me for a copy to publish and put before their churches in the South. I feel that perhaps my loyalty to my own Board should lead me to send you a copy. They understand that you are free to publish it or any part of it. I wish our own churches could and would read it, and in sympathy with it pray for the spiritual awakening we need here to enable the Japanese Church to realize these possibilities. It was a great privilege to give that message to the more than four hundred missionaries who heard it.

Very Sincerely Yours, J. D. Davis.

Kyoto, Japan
Aug. 23, 1906

THE MISSIONARY POSSIBILITIES OF THE JAPANESE CHURCH.

(Sermon preached by Dr.J.D.Davis,at the Biennial Conference of the Student Volunteer Association of Japan,at Karuizawa,Aug.12th.,1906.)

POSSIBILITIES!!! THE MISSIONARY POSSIBILITIES OF THE JAPANESE CHURCH!!! Who shall measure them? No finite circle can enclose them.No parabola can contain them.The principal factors of the problem are divine and infinite. These possibilities can only be expressed by a hyperbolic curve whose focus is here on earth,but whose two arms reach out upward and into the infinities of Divine love and power. The problem is,with how much of this Divine love and power the weak human instruments shall become possessed? With how many volts shall they be charged?

The key to the solution of the problem,~~so far as we can solve it,is~~ contained in the words of Jehovah to Zerubbabel,(Zech.IV.6)when,in the midst of great opposition and difficulty,he was trying to rebuild the ruined temple in Jerusalem,as the leader of the remnant band of Jews who had returned from Babylon. The foundations were laid soon after the return from Captivity,but so many adversaries and difficulties arose that for sixteen years nothing more was done. Artaxerxes,the king issued a decree forbidding the building of the temple. It was toward the close of these weary years of waiting that the prophets Haggai and Zechariah appeared and gave the stimulating messages from Jehovah which resulted in the completion of the temple a few years later.

The words of the text are from of these messages,Zech.IV.6:"This is the word of Jehovah unto Zerubbabel,saying,Not by might",or as the margin has it," "Not by an army,nor by power,but by my Spirit,saith Jehovah of Hosts." There was still a mountain of difficulty before them,but,he continues,"Who art thou,O great mountain?before Zerubbabel thou shalt become a plain;and he shall bring forth the top stone with shoutings of Grace,grace unto it."

In considering this question of The Missionary Possibilities of the Japanese Church;let us look,first at some of the finite, minor factors and conditions of the problem.

Our mountain of opposition is already largely removed.It has become a plain. It no longer means death to become a Christian. A man is no longer sent to prison for reading a pen-made copy of the Gospel of Mark,as Ichikawa Yeinosuke was,in Kobe,Thirty-five years ago, last month,the year I came to Japan,and who died in prison, in Kyoto,a little more than a year later. Prejudice against Christianity is gone among the people generally,and even in educational circles and in the army. Leading generals and the emperor, himself,have made generous gifts to Christian institutions and work.The whole atmosphere is favorable. People are ready to listen to the Gospel message.The Bible is published in the language of the people and is being more and more widely bought,and read,and studied.There is a large amount of Christian Literature,books,tracts,newspapers,ready for use and being read. In connection with the Protestant work,there are about five hundred churches,and seven hundred other preaching places. There are nearly one hundred self-supporting churches.,and about four hundred church buildings worth nearly one million yen.There are nearly 60,000 church members who gave last year 150,000 yen for Christian work.

There are about four hundred and fifty ordained Japanese ministers and over eight hundred unordained workers. There are nearly two hundred young men in theological schools, and one hundred and fifty women are being trained in Bible schools. There are, in addition to these Japanese ~~xxxxxx~~, forces, over eight hundred foreign missionary workers in Japan, Among these, there are about one hundred ~~xxx~~ members of the league of student volunteers. Then, there is the whole Y.M.C.A. movement, and work, and influence. Who shall measure it? with its seven foreign and as many Japanese secretaries, with organizations in nine cities, and in fifty-five schools, including two universities, seven Higher Middle schools, seven Medical schools, and twenty-five Middle schools. There are Y.M.C.A. buildings in Tokyo, Osaka and Nagasaki which are centers of Christian work and which show forth to the world the varied usefulness as well as the real oneness of Christian workers. Sixteen earnest Christian young men, secured by the International Committee of the Y.M.C.A., in New York, are working in government schools, and teaching the Bible to hundreds of the brightest minds among the Japanese young men. The magnificent and unparalleled success of the work of the Y.M.C.A. among the armies in Manchuria has made a powerful impression in favor of Christianity upon the whole nation from the emperor and the leading generals to the masses of the people. A very large proportion of the more than a million soldiers who were sent to the front, not only received a portion of the Bible from the Bible Societies, but also received help and cheer and kindly influence directly, or indirectly from the Y.M.C.A. workers, so that they have carried a favorable impression of Christianity to half a million homes scattered throughout the empire.

WHAT, THEN, IN THE SECOND PLACE, ARE SOME OF THE POSSIBILITIES?

It is possible for the twelve hundred Japanese workers ao receive such a Pentecostal baptism of the Holy Spirit that they shall each one become a mighty instrument of that Spirit to awaken the whole Church, and help to organise movements which shall carry the Gospel to the more than thirty millions in Japan who have never heard anything of it, and also to carry it over into Manchuria, Korea, and China.

It is possible for the many hundreds of Christian young men and young women who are being trained in theological and other schools to become dynamos of spiritual power to reap the golden harvest which is ready. It is possible for the nearly sixty thousand members of the Protestand churches in Japan to be so filled with the love and Spirit of Christ that they shall be effective witnesses with their lives and their lips, so that there will be daily added to the church those who are being saved.

Celsus, in the second century, thought he was ridiculing Christianity as he said: "Artizans, cobblers, dyers, tanners and such like ignorant people teach Christianity in their shops." There were glorious possibilities in that Pentecostal revival which lasted on for three hundred years, making every Christian a witnesser and a worker, until the great Roman empire itself became Christian.

It is possible for the Y.M.C.As, in the fifty-five schools to be so filled and faithful and used of God that they will influence and lead many thousands of the brightest minds in Japan to consecrate themselves to Christ and

His work. It is possible for such a spiritual quickening to come over the churches and schools that thousands of young men and young women will so feel the love of Christ constraining them that they will gladly give themselves to Home and Foreign Missionary work;saying,"Here am I,send me".

It is possible for the churches to be so enthused with the missionary spirit,the spirit of Christ,that they will feel that they must take the saving of men for their great aim,as He did,and realise that the most paying investment which they can make with their property is to send and support men in Japan,and Korea,and Manchuria,and China,and thus set an example to the world of a missionary Church.

It is possible for the eight hundred foreign missionary workers in Japan to help to bring in this great wave of spiritual infulence,and to be so pervaded with it ourselves,that we shall forget our Shibbolets,and even that we are foreigners,as we heartily unite with our Japanese brethren in seizing the greatest missionary opportunity which has ever been offered to men.

Such,my brethren,are some of the POSSIBILITIES,as I see them. Were they realized,Japan would soon become a Christian nation,and a great missionary power in the Far Eass.

But,you may say,"This is ideal,it cannot and will not be realized.

It may not be;but,if not,whose will be the responsibility for the failure? The reason for failure will not be on the Divine side. The all-loving Divine Father does "not wish that any should perish,but that all should come to repentance." He"would have all men to be saved and come to the knowledge of the truth." He has provided an all-sufficient Savior. God's Word is in the language of the people.All the agencies and machinery needed are here in their twentieth century completeness,steam,electricity,the telephone, the press,the schools;prejudice is gone,the people are in a receptive mood. The nations over against Japan are waking up,and they are powerfully under the influence of Japan. They are sitting a Japan's feet. If Japan speedily becomes earnestly Christian,she can carry Eastern Asia with her.The men and money in the Church are sufficient to be used of God to inaugurate a mighty spiritual movement which would shake all Asia.

There is machinery enough,there are wheels enough;all that is needed is that the Spirit of the living God should be in the wheels and the machinery, as in Ezekiel's vision,moving them so that they will go "straight forward."

I am aware that there are difficulties,what seem to some to be mountains of difficulty,in the way.There is nationalism,and rationalism,and pantheism,and intellectualism,and sectarianism,and mammonism;but we can say with the angel who voiced Jehovah's words to Zerubbabel:"Who art thou,O great mountain?Before Spirit-filled men,thou shall become a plain. The Lord's temple shall be built,and He will bring forth the top-stone with shoutings of grace,grace unto it."

Let us look at one or two examples of the missionary possibilities in Spirit-filled men and a Spirit-filled Church.

Take the Moravian Church.After a century of fierce persecution,in which the United Brethren in Poland,Bohemia and Hungary had been burned,banished imprisoned,in deep mines,until all seemed to have perished,

David,a young Moravian Catholic,a carpenter by trade,found the solution for his deep soul troubles,in a Bible he had procured from some Protestants. In 1722,he secretly led a little colony of two families from Moravia into the German province of Silicia,where Count Zinzendorf had offered them a place and protection,on his own estate.Here,in the forest,the ground a swamp,the little colony laid the foundation for a center of missionary operations which have astonished the world.They named their village,Herrnhut,the Lord's watch. They began foreign missionary work only ten years after the founding of the colony when its total population was only six hundred. This is a familiar story,but let us glance at it for a moment.

A negro slave from the island of St Thomas,of the West Indies group,came to Herrmhut and pleaded for some one to go and teach his people.Two young men heard the call and decided to go. The colony was poor. The two missionaries started with three dollars each,resolved that they would sell themselves as slaves,if necessary,to accomplish their purpose.They travelled on foot,six hundred miles to Copenhagen.They met ridicule and opposition all the way during their long weary journey,and also in the city,when they reached Copenhagen. No Danish ship would take them,and they finally set sail in a ship from Holland and began their work on the island of St.Thomas. But such were the hardships and trials to which these Moravian missionaries were exposed that during the first few years one half of all who entered the field died. The work of the Moravian Church has gone on for one hundred and seventy-four years,They have extended their missions to South and Central America,to Greenland,to Labrador,to the North American Indians,to South Africa and to Australia. The membership in their home churches has increased to about 20,000,but they have won from the natives of these most unpromising fields,three times that number. About one in fifty of the membership in the home churches is engaged in the foreign work. Last year they had in the foreign field three hundred and ninety foreign workers,besides 2238 native workers. But this is not all.They have exerted mighty influences in other communions. Wesley gained his faith, and devotion,and zeal which may almost be said to have saved England to a positive Christianity,from his contact with the Moravians. Schleiermacher,who may almost be said to have saved Germany to evangelical Christianity also was profoundly impressed and influenced by the Moravians.

Take one more example. Ninety-eight years ago,a boy was born in Germany who lived to show the world some of the missionary possibilities of a single church. He entered Göttigen university at the age of eighteen,and remained there three years. The most unblushing unbelief then reigned at this seat of learning. Our young hero found the foundations of his faith slipping away,and he determined to go over the whole circle of the sciences and find the basal rock of truth. With the greatest zeal and success he explored philosophy,mathematics,physics,astronomy,Sanscrit,Syriac, Arabic,Italian and Spanish. He became learned,but he did not find p and he finally reached utter doubt and disbelief and said:"There is but one night,when he was sitting up the whole night to study,he the New Testament and began to read the seventeenth chapter o

~~and as~~ he read the third verse,"And this is life eternal,to know Thee the only true God,and Jesus Christ whom Thou hast sent," the light of life broke in upon him,and he gave himself completely and unreservedly to Christ and His service. He now engaged in teaching for several years and lead many of his pupils to accept Christ.

In 1849,at the age of forty-one,this man,Louis Harms,became the pastor the country parish of Hermansburg,his boyhood home. The parish included many villages and a great expanse of thinly populated moorland.The religious life of the church was cold and formal,and there was little spirituality or Christian activity.

Pastor Harms began to preach a Divine Christ and to lead the people to consciousness of a present Christ and a present Holy Spirit,and soon a revival began which lasted on until the death of the pastor,twenty-one years later. He preached she Gospel as Paul did to the Thessalonians,"not in word only,but in power,and in the Holy Ghost,and in much assurance." Great multitudes came into the church,and they came to pray and to work. Pastor Harms at once felt the call to send missionaries to Africa.He opened a training school,and twelve young men entered it.The course of study was four years. Six sailors also came and entered the school.Only two of them remained through,but those two made the mission a success.The young men supported themselves by manual labor.

At the beginning,Pastor Harms appealed to pastors in the neighboring towns and cities for help to send his missionaries to Africa,but they all ridiculed the idea,and some even called him mad. The devoted man then turned from man to God,and for twenty years asked the Lord only for help. His own members did all they could,but they could only give a small part of what was needed.God supplied the rest in answer to prayer. When the time approached for sending the first company of missionaroes there was not money sufficient to do it,if there had been a way,and the two sailors went down to the coast and built a little sailing vessel,the Candace,and eight graduates of the school,two blacksmiths,three other artizans,three laborers,and the captian and sailors,twenty in all,set sail for Africa. Twelve other young men entered the school,and four years later,forty-four persons set sail in the Candace for Africa,and twenty-one young men entered the school,and at the end of their four years of study,twenty-two persons sailed for the mission field.

Thus in eight years, counting the wives and helpers, over one hundred members of this country church had been sent to the foreign field. They were laboring in eight stations, and had under cultivation 40,000 acres of land, and fifty of the natives had received baptism. Forty-five men now entered the training school in Hermansburg. A home for discharged prisoners was also opened there. Pastor Harms' own people could only give about one tenth of what was required to carry on the work. He began to publish a Mission News Monthly, but he made no appeal in this for money. He gave no names of contributors, nor the amounts contributed by individuals. He asked the Lord for what was needed and it always came. Although the expenses increased from year to year, there was always a small balance on hand. Pastor Harms was wont to call his missionary work, "Swimming iron".

This work went on for twenty-one years, with a continuous revival in the church. Over ten thousand persons were converted and received into the hone church during that time. Prof. Park of Andover Theological Seminary, who spent three weeks with Pastor Harms in 1863, says: "I supposed for a time that the parish was then in a state of special religious excitement. I asked: 'How long has this excitement continued?' 'About seventeen years', was the reply, 'ever since Pastor Harms came among us'. A stranger is apt to regard the villagers as living almost altogether for the church and for missions. 'Are there not some unbelievers in the parish?' I asked my landlord. 'There is one, only one,' was his reply.

Each day from ten to twelve A.M., and from four to six P.M., the parsonage was open to the people, who came in great numbers, being admitted to his study, one by one, for a private interview. From ten to eleven A.M., when his family devotions were held, the parsonage was again open to the people. It was a daily prayer meeting." Prof. Park said farther: "At sunrise, sunset, and midday, the church bell is tolled for a few minutes, and at its first stroke, men, women and children stop their work wherever they are, in the house, or field, or in the street, and offer a silent prayer. Once I saw a company of seventeen men on their way to a wedding at the church, when suddenly they stopped, took off their hats, and seemed to be devout in prayer until the bell ceased tolling."

The work has gone on since the founder's death. In 1899, the fiftieth anniversary of the founding of their missions was observed. There were then in South Africa, among the Zulus and Bechuanas, twenty-seven stations manned by forty-six missionaries, and in India, among the Telegus, there were nine

stations and ten missionaries. There were also over four hundred native assistants and about 24,000 communicants. Here is a concrete example of the possibilities of home and foreign missions of a single church. If the Moravians, and this one church of Pastor Harms, in their poverty, and with such limited means of communication, and travel, as they enjoyed, could accomplish such a work, what possibilities are within the reach of the five hundred churches of Japan with the more than two thousand foreign and Japanese workers, with all the modern facilities of communication and travel, and with the experience of the centuries behind them? I leave you to answer this question, but I wish to remind you of the words of Dr. Maltie D. Babcock: "God holds you responsible for your nature plus your nurture; for yourself plus your possibilities."

Now, let us turn, in the third place, to the practical question; What can we do to help to realize these possibilities?

In considering this question, I am going to omit speaking of the direct human agencies, education, organization, ways and means. Important as these are, they are only secondary. It is "not by an army, nor by power, but by my Spirit saith Jehovah of Hosts."

These possibilities cannot be realized without a general spiritual awakening, such a deepening of the spiritual life, as came to England in Wesley's time, such as came to the United States in the first half of the 18th, and again during the first half of the 19th. centuries, or such a wave as has swept over Wales during the last two years, not a sporadic, or circumscribed, or short-lived excitement, but a heaven-moved, all-pervading spiritual power which will awaken and vivify the whole Church, and transform its dormant forces into kinetic, active, operative work. Preparation for such a movement was wisely put as one of the first subjects on the program for this Conference. We must not expect that such a movement will come in Japan in precisely the same way that they have come in Western lands. We cannot expect to see any one of those duplicated here. It may come suddenly; it may come gradually. While, however, minor details, and manifestations, and instumentalities are greatly different in these movements, yet from Pentecost down through the ages, and especially during the last two hundred years, there are, in general, striking similarities.

During the last six months, I have made a special study of these great movements, and I am impressed with the fact that there are some factors which nearly always enter into the work of preparation for them. Their results, too, are similar.

One invariable factor in the preparation or foreshadowing of these great waves of spiritual power is a general feeling of need,on the part of Christians,accompanied by longing and expectancy and earnest,united prayer for it.This was the case before Pentecost.Before the wonderful revival which began in Melbourne and which swept over a large part of Australia in connection with the work of Dr.Torrey and Mr.Alexander,a few years ago,a company of Christians had met together in that city every Saturday evening for eleven years to pray for a revival,and prior to their coming to Melbourne,daily cottage prayer meeaings were held in two thousand homes in the city and its suburbs. So in Wales,there was an intense longing for a deeper,richer spiritual life,voiced in thousands of individual prayer closets,and which also called together great union Conventions to consider and pray for spiritual quickening.

2.United p ayer and effort on the part of different churches and denominations is another common feature of these movements. Mr.Moody always insisted that the principal churches of a given city should unite together in prayer and planning before he began a work there.

3.A positive Gospel has been preached before or during such a movement,or both before and during it. Negations do not impress men,or move them,except away from the truth. It is not speculation,or theories,or argument, but the great,living,forceful,fundamental facts of the Gospel that men need and which move men. A revival was never heard of in a church where a doubting,negative Gospel was preached.

I am aware that some have said that the old-time revival is a thing of the past,that we must not expect such movements anymore. The precise form of the manifestations of the power of the Holy Spirit in moving and converting men may change. No two of these great movements are precisely alike but,during all the Christian centuries,there has hardly been a more marked exhibition of a Pentecostal outpouring of the Spirit than in that movement which has swept over Wales during the last two years,or that which is sweeping over Norway at the present time,which is said to be the greatest spiritual movement which has visited that country for one hundred years. So in India,in Turkey,in New Zealand,in China,and in a score of other places,during the last year,there have been as clearly marked heaven-moved waves of spiritual power as the world has ever witnrssed.

The great moral wave which is sweeping over the United States,purging the corruption of our great cities,checking the octopus growth of the great trusts and companies,and cleansing the Augean stables where our food is

prepared; this is one form of a revival. The Spirit of the living God is moving the leaders in these great reforms. The hosts of the Christian Church are behind those leaders, praying and co-operating with them. Let us hope that this revival will eventuate in such conviction of sin, and of need, as will bring millions in that land to commit themselves to Christ, to be guided and used of Him!

I am also aware that some of the leaders of the Church have said that ~~the~~ the preaching and theology of a Finney and a Moody will not move men today; and it is very true that neither that preaching or theology, nor any other preaching and theology will move men, unless the men who preach it thoroughly believe it, themselves as Finney and Moody did; but it is true today, and it is going to remain true, that the man who believes and lives, and preaches the great fundamental truths, facts of the Gospel, will move men, although he have faults, and although his theories about those facts may be very faulty. As a matter of fact, the Holy Spirit has been able to use mightily men of various ~~xxxxxx~~ phases of theological belief, if they really believed and faithfully preached Christ crucified, as an all- sufficient Savior from sin.

The great need of the Church is to get a Christlike conception of the value and the peril of men, and to get a Pauline, or Pentecostal, an Apostolic conception of Christ, and of our duty to men, so that all will be witnesses and engaged in saving men.

The greatest danger which threatens the Church, the greatest hindrance to the Church in realizing her missionary possibilities, and duty, is in taking a low view of Christ and of our relation to Him, thinking of Him simply as a great pattern and example for us to follow. He is that, but He must be infinitely more than that, if we are to realize our possibilities. We must come into a personal relation to Him, conscious union to Him through the Holy Spirit He has promised, so as to be filled and moved by this infinite factor. The missionary possibilities of the Japanese Church will not be realized by simply taking Christ as an ideal pattern and trying to follow Him. We need to get Him, to come into personal relation and union with Him. It is one thing to take Christ as a pattern, or even to lay hold of Christ, and try to hold on to Him; our weak arms may get tired, we may let go. It is quite another thing for Christ to lay hold of us, to dwell in us as He has promised, to fill us with His power and use us as He will.

Japan needs a revival which will bring the workers and the Church into this conscious vital union with the living Christ. We need to realize this, emphasize it, pray for it. Without this, the missionary possibilities of the

Church will not be realized in Japan. Without it the threatened breach between the foreign and Japanese workers may not be averted. Without it, the Japanese Church is not likely to be held true to a Christlike and Apostolic faith which will make it an aggressive saving power for Christ in the Far East. With such an all-pervading spiritual quickening, all things are possible. This personal relation to Christ through the Holy Spirit has been too little emphasized in many ways. Essays have been written and volumes printed on the inspiration of the Scriptures with scarely a reference to the Holy Spirit. We have nowadays discussions about a general religious awakening with only slight reference being made to the one dynamo of power which can bring about such a revival. Christ emphasized union to Himself. Saving faith He made a belief on Him, a commitment of self to Him. The pivotal Greek word, Pisteuo, has, as we know, that meaning and is translated, commit in a number of instances. Christ's words and the whole New Testament are full of similes to illustrate this vital union of the believer to Christ. Christ promised to send the Holy Spirit to dwell with us, to abide with us forever, to be our teacher and guide, One who said that all power in heaven and in earth was His, sends His workers out and promises to be with them. The Apostles and the Apostolic Church realized that promise. They lived, and preached, and wrote under the conscious presence and guidance of the Holy Spirit. The book of The Acts of the Apostles could almost be called The Acts of the Holy Spirit. The one thing in Paul's epistles, more prominent than any other, is the emphasis which he puts upon union to Christ and the Holy Spirit. He uses "in Christ", and "Christ in us" about eighty times. He speaks of the Holy Spirit more than thirty times. He says, "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." Bearing witness in the Holy Spirit, joy in the Holy Spirit, communion of the Holy Spirit, the renewing of the Holy Spirit, live in the Spirit, walk in the Spirit, be filled with the Spirit, fellowship of the Spirit, sanctification of the Spirit, justified in the Spirit, etc., etc. So it has been all through the Christian centuries, the men who have subdued kingdoms, wrought righteousness, and obtained promises, the spiritual leaders and workers in the Church, have been men who have emphasized and realized the presence and power of the Holy Spirit using them as His instruments. W

When I see how little this infinite factor in the world's salvation is laid hold of and used in the Church, as a whole, I often think of what I saw at Niagara Falls nearly forty years ago.

man had put in a turbine wheel in a rapid down by the Suspension Bridge, nd run a shaft up to a little flouring mill on the bluff above and that s all of the mighty power of Niagara which was being utilized.

t seems to me that this is a sample of the small portion of the mighty iagara of spiritual power which the Church is utilizing. There is a whole iagara of power waiting to be utilized.We need to belt on to it.We ought o put up our trolleys and connect with the live wires withing our reach, hich are charged with infinite power.

f we would help to bring a great spiritual awakening in Japan which will nable the Church to realize her great possibilities,let us emphasize in ur teachung and our preaching the great and all-sufficient work of the ivine Redeemer,and let us seek for ourselves and for all the workers of very name and every nation,the realized presence of that infinite factor, ho by filling and using us all,can through us, make this nation Christian nd a great missionary power in the Far East.

he time seems propitious in Japan for such a general spiritual awakening. e have passed through a critical period when the very foundations of the aith were assailed and had to be defended. A more positive Gospel is being reached. There is a general feeling of the need of the presence nd power of the Holy Spirit and a readiness to look heavenward for it. he great World's Federation of Students is to meet here in Japan next year, here is a desire for federation and union in work and in prayer for this reat blessing. Let us strengthen our faith in the great verities of the ospel Let us teach them.Let us preach them.Let us believe our beliefs,and oubt our doubts,and ,together with our Japanese brethren unitedly and earnstly expect and ask for a great and general spiritual movement which will ring the workers and the Church into conscious union to the living Christ, hrough the Holy Spirit,and see if the God who has promised will not"open us the windows of heaven and pour out a blessing,that there shall not be oom enough to receive it."(Mal.III.10.)

t is only thus that the missionary possibilities in Japan can be realized. t is not by an army of workers,nor by human power,but by the presence, and ower,and love,and fire of the Holy Spirit,taking possession of that army, illing them,controlling them,and using them,that Japan and these nations f the Far East can be won for Christ.

Japanese Church by -
J. G. Davis

Karuizawa - Aug. 12-1906.

Rec'd SEP 22 1906
Ans'd SEP 22 1906

Dear Dr.Barton: Kyoto,Japan,Aug.29,1906.

I make bold to write you a letter on a special subject. As you know,Mr.and Mrs.Bridgman are on their furlough from the Zulu Mission. Mrs.Bridgman's sister,Mrs.Olds,of Miyazaki,has been in Japan five years,and it does not seem likely that their furloughs are likely to ever come at the same time. Those two sisters were perculiarly closely drawn together. Mr.Bridgman wishes to study at Oberlin or Union Sem'y,this fall and winter. Now my request is this. If Mrs.Davis is able to come back to Japan this fall,cannot Mrs.Bridgman accompany her,and make a visit here two or three months,and return so as to accompany her husband back to Africa next spring. And,if we pay half the expenses of that round trip to Japan,cannot the Board,under the circumstances,pay the other half? Mrs.Bridgman has not only her sister,Mrs.Olds,here,but her husband and their little son,and also her brother and his wife,and her father. She has not seen her sister for nearly ten years and she may not see any of us for another ten,perhaps some of us never again in this world. The Bridgmans do not want to ask the Board for help in this,because of the pecuniary straits the Board is in,but I make bold to raise this question,and ask you to send the reply to Mrs.Davis at Newton,Mass.

I have spent several weeks this summer with my son and daughter and their families at Karuizawa,and am feeling in good heart and strength for the fall campaign now. Very Sincerely Yours, J.D.Davis.

Rec'd SEP
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Aug 29-1906.

Rec'd OCT 22 1906

Dear Dr.Barton; Kyoto,Oct.2,1906.

I mailed Dr.Strong a few copies of my sermon,on the Missionary Possibilities of the Japanese Church,which I had the Japan Mail print off in sheets when they had the type set up for their paper. I have distributed about 150 copies here in Japan,and I hope it will help the workers to realise something of the glorious possibilities which are ours. You will be glad to know that our theological Dep't has opened with over forty students. Over twenty enter the first year class,and most of them are well prepared,graduates of Middle schools. Doshisha is opening well,save for the friction in the Girls School, which we hope will be adjusted.The work generally is in a hopeful condition,and we hope and pray for a grand advance this year.

We shall look forward to your visit with the China Deputation with great pleasure and expectancy.

I am awaiting with interest to know what the decision will be about the coming of my good wife,and the Bridgmans this fall.

I am feeling better than I have for seven years,since the Doshisha struggle,which left me about half dead. It is a great pleasure to walk with a resiliancy and elasticity,and to have my brain work easily and without compulsion. It was hard to keep still and do nothing,either in speaking or attending meetings,for a year and three months while at home,in the U.S.,but I am now reaping the reward of that keen deprivation. Very Sincerely Yours,

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J. H. Davis

Kyoto Japan

Rec'd Oct 22 1906.

Rec'd NOV 13 1906 139
Ans'd JAN 22 1907

Dear DR.Barton; Kyoto,Oct.18,1906.

Many thanks for your good letter of Sept.24,and one previously received in which you speak of the arrangement made for the Bridgmans to come this way. We thank you,and hope for a good visit from them. I am of course glad of Mrs.Davis' decision to accompany them,but I cannot but feel somewhat solicitous for the two boys she leaves behind. My trust is in God,who has graciously brought four of our six children safely up to man and womanhood,three of them already engaged in mission work, and the fourth just engaged to a young man who is pledged to that work.I hope and pray that the other two will be kept and guided into the work the Lord wishes them to do.

I send you a short account of the most inspiriting meeting of our Kumi-ai churches.I would like to have been present in body, as I was in spirit, at your Haystack Centennial.

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Very Sincerely Yours, J. D. Davis

Kyoto-Japan

Oct 18-1906.

Rec'd NOV 13 1906

The Kumi-ai churches have just held, in Kobe, the largest and best annual Conference in their history. Over one hundred pastors and delegates were in attendance. The utmost harmony prevailed, and they took hold of the business with great interest and dispatched it with no waste of time. Nearly two thousand yen were raised for concentrated district evangelistic work during the coming year. A committee of five was appointed to examine and report on the best way of making evangelistic work more effective, how to best train pastors and workers, and also on the weekly paper, The Christian World. This means, as we hope, that the Kumi-ai churches are to take a more direct interest in the work of the Doshisha Theological Department. Mr. Abe's sermon, sabbath morning before an audience of nearly one thousand persons, on Ezekiel's vision of the valley of dry bones, was a very able and forceful presentation of the condition of Japan and of the Japanese Church, as a whole, and the great need of the breath of the Spirit to make the skeletons stand up, a great army of living workers. In the afternoon, twelve hundred or more crowded into the church to hear Shimada Saburo, M.P. and Mr. Ebina speak. The Conference adopted a short address to the Mission, recognizing the part our Mission has had in bringing their body of churches to their present condition of independent self-support, and bespeaking our future co-operation and help. The members of the Mission are made Corresponding members of the Conference and those who engage in evangelistic work are asked to become corresponding members of their Home Missionary Society, and unite with them in evangelistic work. An early morning prayer meeting was held each day from half past five to half past six, on the mountain above the city. The last morning, one hundred and twenty pastors and delegates met there, and there was one succession of half minute and minute prayers almost all breathing the one earnest petition for spiritual strength and Spirit-filling to be used in the work of saving men.

It was a rich and thrilling experience to the writer, who took part in the organization of the first church in Central Japan, and the third in the empire, thirty-two years ago. Kobe was then a fishing village of a few thousand people. It is now the fifth or sixth city in the empire with 300,000 inhabitants. The little church of eleven members, then the only baptised Christians in central Japan, has increased to a circle of over one hundred churches, about half self-supporting, and all supported by contributions from the Kumi-ai body, with nearly 15,000 members. Nearly fifty men, nearly all members of these churches, are studying in the the Theological Department of Doshisha. Best of all, there is a most cordial feeling toward the members of the mission and a mutual desire on the part of the Japanese and foreign workers to be filled and used of the Spirit in the great work of saving men.

Kyoto Oct 14, 1906

Kyoto, Nov. 16th 1906. REC'D DEC 10 1906 141.

The leaven of Christianity is working more and more rapidly in Japan. The writer was asked to speak on the Emperor's birthday, Nov. 3rd, to the members of the Y.M.C.A. of the Higher Technical School, in Kyoto. About fifty were present. A few months ago the principal of this school opposed the organization of a Y.M.C.A. in the school, but now he heartily favors it. I have also recently spoken to the Y.M.C.A. of the Medical school of 400 students here, and nearly seventy were present and the meeting was held in one of the large recitation rooms of the school. One of our theological students has begun selling Bibles, or portions from house to house in the city, and in his first effort, he sold in seven of the ten house he visited. A physician in the city, forty-three years old, a graduate of a medical school, and who has practiced medicine about fifteen years came to me, the other evening, saying he was so troubled about his sins he could not rest, that for three months his heart had been heavy with this load, and he wanted to find a way of relief. His confession to me was a revelation of the immorality of such men, keeping for years two concubines, and worse. I am glad we have a Divine Redeemer to point such men to. Some little time ago, a student of the Imperial University here, was sick in the University hospital, and he was cared for by a Christian nurse, and she was so patient and kind and helpful that the young man's father was so impressed by it that he wanted to know about Christianity, and began to study and listen, and, returning to his home in a distant city, he and all the members of his family have become Christians and the work in spreading from this center. Such are a few of the examples of the way the leaven in working.

Concerted evangelistic work is in progress among the churches, a series of meeting being held in place after place. About 100 Chinese students declared for Christ after one of Dr Howard Agnew Johnson's earnest addresses in Tokyo recently.

Kyoto, Nov. 16, 1906. J. D. Davis,

Dear Dr. Barton;

I send the above which you can use in any way you wish. Thank you for your good letter recently received. We shall wait in expectancy of your visit in Japan. I wish Mrs. Davis and myself might have the pleasure of ~~having~~ entertaining you in our home while you are in Kyoto.

Sincerely Yours, J. D. Davis.

Rec'd FEB 25 1907

P.S.I felt the Grippe coming on in Osaka and left that evening before my turn came to speak.I have a touch of bronchitis,but am a little better today.J.D.D.

Dear Dr.Barton; Kyoto,Jan.22,1907.

I want to thank you for your letter of yesterday.It was a surprise to me.I knew that Mr.Miyagawa had been personally friendly to me all through the years,but I was not prepared for such expressions as you mention.

It is a very kind dispensation of Providence which has enabled the Doshisha,which was so low when we got it back that no one wanted"to do it reverence",and when the old board kept crying "Failure,failure" "You will be glad to pass it back to us,etc.",that God has blessed it so that it has come up to its present numbers and spirit,with its large Theological department,under the new management,and the members of the old board come in to co-operate with the new,and go on together, and in the meantime the school has gained all the governmental privileges which the old Board were ready to sacrifice the principles of the school to secure. Mr.Miyagawa remembers,I suppose,the evening when he,with Judge Miyoshi,the former Cheif Justice of Japan, and Mr.Yokoi met Gen.Mc Ivor and myself at the Grand Hotel,and Judge Miyoshi"pitched into me"with the most impolite language ever spoken to me, saying that I was very rude,impolite,"shitsurei"to Japan and the imperial government that I was not willing to follow the instructions of the department of education and divorce religion and education,etc; and I said to him that if I had to choose between being"Shitsurei" to Mr.Neesima,the thousands of earnest Christians who had given their money and their prayers to Doshisha and to the God who had founded and sustained the school all the years,and being "shitsurei" to the department of education,I must choose the latter,and when I expressed the belief that we would gain these privileges without the sacrifice of principle in five years,the Judge said it would not come in thirty.

Well;we may all thank God and take courage.I can only pray on"Use me; guide me still for the years that remain".
This calls for no answer,I have thought out loud.

Very Sincerely Yours, J. D. Davis.

143.

Dear Dr.Strong; Kyoto,Jan.28,1907.

At Dr.Barton's suggestion,I mail to you one copy each of the new edition of my Theology in Japanese,published at their own expense,by the Keiseisha,our Japanese publishing firm,and also of the second enlarged edition of Mr.Neesima's life.

I also send a package containing twenty-five booklets,in Eng.or Jap., and some of them in both. This constitutes about one half the books and booklets which I have had a hand in preparing in Japan.

Dr.Barton's thought was that they be put in the missionary library,I think. I leave them in your hands. These twenty-seven books and booklets have an aggregate of over twenty-four hundred pages ,and of the last three on the list,I have sent out more than two hundred copies each to our workers in Japan during the last six months.

We had a good visit from Dr.Barton,only it was all too short.

I was glad he could see Kyoto and Japan when the skies were clearer than eleven years ago. I think he will send on a favorable report of Doshisha and the work generally. We are rejoicing that Mr.Harada has accepted the Presidency of the school and entered upon his duties.

I was privileged to welcome,not only Mrs.Davis but Mr.and Mrs.Bridgman and had the rare privilege of having Mr.and Mrs.Bridgman,Mr.and Mrs. Olds and their little boy,and Mr.and Mrs.J.Merle Davis and their little boy in our home here for two weeks during the Christmas and New Yearsholidays;ten of us together,a rare privilege for which we thank the dear Heavenly Father,and the Board.

No acknowlegment of these books or this letter is called for.

Very Sincerely Yours, J. D. Davis.

Rev.J.L.Barton,D.D.,
and
Rev.Professor E.C.Moore D.D.,

Kyoto,May 30,1907.

Dear Brethren;

I write this in duplicate,sending one copy to Foochow and one to Shanghai;hoping thus to reach you speedily. We hear that you expect to reach Japan about July 4th. The graduation exercises of our Theological Dep't. of Doshisha come July 5th. President Harada and we all wish you present on that occasion and wish an address from of twenty or thirty minutes from Dr.Moore. We put it short because it will need to be interpreted doubling the time. I am instructed to invite Dr.Moore to be present,if possible, and give this address. There is another more important reason,if that is possible,why we want you two brethren here,although we might possibly arrange for the conference,I am about to speak of, at a later date. We have just had a most harmonious and enthusiastic Annual Mission meeting at Arima. The great theme of discussion and consideration was the Advance Movement which is in the air everywhere in connection with the Men's Miss.Movement,and the set of questions as to the needs of the work in men and money,in order to evangelise the world in the next generation. We feel that we cannot answer those questions for Japan in the form in which they come,but we feel that the time has come for us to consult with the leaders of the Kumi-ai churches and with their hearty approval and assent,cooperate with them in putting missionaries in the large sections which have as yet hardly been touched and especially among the thirty millions who have not so much as heard the name of Christ in this empire.We wish to report to the leaders of this forward movement,and so reply to Dr.Patton's questions, giving the places where the leaders of the Kumi-ai churches in consultation with us want to see missionarie

of the American Board placed. For the purpose of such consultation, the Mission appointed Messrs.Greene,Gulick,Rowland,Olds and myself, a committee to confer with the Standing or Executive Com.of the Kumi-ai churches on this matter. We were asked to write you, earnestly requesting that,if possible,you arrange to meet with this joint Com.for conference on this and any other subjects you may wish to confer upon. I was asked to act as chairman of this Com.and Dr. Gulick as Sec'y.Dr.Gulick has asked me to write this letter to you. I have already presented the matter to Pres,Harada,and he expresses the greatest interest in it and wishes to meet with you in this joint Com. Pres.H.is chairman of the Ex.Com.of the Kumi-ai body.

I expect to go to Osaka to-morrow to consult with Messrs.Miyagawa, Osada and Koki. We want these facts of the needs ready to put before the representatives of the Men's Miss.Movement,like Meesrs.Woodward and Sleman, as they come here in the next few months.

I am going to be bold enough to ask that you will send a cable to "Learned,Kyoto," adding the day of July you will expect to be able to reach Kyoto,so that we may know what plan to make for the Address at July 5th.,as well as to arrange for this joint meeting. No name need be sent.Three words will suffice. The name for the Address will be left blank,unless we hear from you before the Program is printed. That name can be announced in the city papers later.

Hoping that you can plan to be with us July 5th.,and certainly at sometime in the near future,I am Very Sincerely Yours,

J. D. Davis

P.S.I want to add that most of our Mission feel that this plan which we have on hand now is the most important for the future of the work of anything we have had in many many years here,Doctors Creegan and Hitchcock were with us at Arima and we an inspiration and help.

J.D.D.

Rec'd DEC 3 1907

Dear Dr.Barton;

Kyoto,Nov.5,1907.

Mrs.Davis and myself have just spent five weeks in Korea, at the request of the Committee of the Kumi-ai churches,working among the Japanese there. I went at Mission charges,and Mrs.D.with money her brother sent her.It was a rich experience.I enclose a copy of my impressions of the work among the Koreans,the most wonderful work of which I ever heard. You can use it for the Herald,or in any way you wish.

Our Doshisha Directors meeting comes this week,and next Monday I expect to start for a two weeks tour in Etchigo,at the urgent request of Mr.Curtis and the evangelists there. It is a great joy to one who has been so severely criticised for doing what he felt impelled to do,to be so cordially welcomed and set to work by the Japanese,and it is a joy to a man who is nearing his seventieth birthday to be able to work with so little fatigue and with so much exhileration. We are waiting to hear the results of the great meetings in Cleveland. Very Sincerely Yours,

J. D. Davis.

THE GOSPEL IN KOREA, BY DR.J.D.DAVIS, KYOTO.

Five weeks recently spent in Korea gave opportunity to see and hear something of the wonderful work which is in progress there.

Thirty years ago Korea was a closed land. It was death to set foot in it. North Korea was a great bandit region, largely given up to plunder. There still remain old castles of refuge on the hills among the mountains to which the people fled for refuge.

Fifteen years ago, there was not a Christian in North Korea. There are now about one thousand churches and preaching places in N.Korea and hundreds of church buildings have been erected by the Korean Christians. A majority of the people in N.Korea are within three miles of a church or preaching place. This work has been self-supporting from the beginning. Every Christian has been made to feel that it is his duty to bear witness to others, to teach and lead others to Christ. Last winter over one thousand men were gathered into Pyengyang from the country, some of them coming more than one hundred miles, where they studied the Bible with the missionaries and received instruction in Christianity and Christian work, for fifteen days. Five hundred women came in at a different time for similar study and training for fifteen days, and then these men and women went back into the country to engage in active work in teaching and bearing witness to the truth. Eight hundred men and three hundred women, from the churches in the city, met for fifteen days of study and training. Besides these, a Bible Institute for men was held in the spring, with an attendance of three hundred and one for women with an attendance of one hundred. These were made up of regular evangelists and workers. There are about five hundred evangelists and workers in N.Korea entirely supported by Korean money. These elders, evangelists, and Bible women had classes for Biblical and Christian instruction last year in 252 places in N.Korea with an attendance of over 12,000. The church members who cannot give money, and many who can give money, give their time and go into the towns and villages around the places where they dwell, and tell the Gospel story to those who have not yet heard.

The Central Pres. church in Pyengyang, altho seating fifteen hundred people, has swarmed three times, to get room in the building. They have formed the North, South and East churches and put up large buildings, but that Central church is now so crowded that the women meet in the morning, and the men in the afternoon, each Sabbath, and the church is full each time. It is filled again at the weekly prayer meeting every Thurs. evening.

The church members in the city are divided into groups, each in charge of an elder, and each group is divided into bands of about ten each with a band leader. The houses in the city are all apportioned, about fifty houses to each band and are divided into groups of seven or eight houses each, and some one is assigned to visit regularly each group of houses and read the Bible, and pray with the inmates. These workers meet together for prayer before they start out, and they have frequent meetings for reports.

The Pres. Mission in Pyengyang, have a Theological school with seventy-five students, who study three months each year and go out to work during nine months. There is a union Meth. and Pres. academy and college in Pyengyang with about thirty collegiate and three hundred academic students. This school has a manual training department connected with it.

There is a largely attended woman's training school in the city, with two sessions a week from Oct. to May. There was a Normal training class for female teachers last year in May, with an attednance of eighty-seven, and one for male teachers in July, with an attendance of two hundred and two.

There are about four hundred and fifty Primary Graded schools in operation, connected with the churches in Korea, with a six years course of study. There were 9717 pupils in these schools last year, about 2000 of whom were girls. There are eleven intermediate schools or academies for young men with a three years course of study and an attendance last year of 1266, mostly graduates of the primary schools. There are nine similar schools for young women, with five hundred students, and their number is rapidly increasing. There are Normal classes where five hundred men and women are helped to prepare for teaching. There are day schools and night classes where thousands of men and women are being taught to read. There are indiustrail schools and schools for the blind. There is a flourishing Y.M.C.A. school in Seoul where hundreds of young men are being taught.

Over 15,000 students were taught last year in these Mission schools.

This work is self-supporting. All the evangelists and workers, all who come to the training classes from the city and country, and all the primary, academic, collegiate and theological students are supported by Korean money.

Over fifty thousand dollars, gold, was given for Christian work by the Korean Christians last year.

Best and most important of all, the missionaries in Pyengyang and the Korean workers from city and country who were assembled there last winter, all reaceived a great spiritual uplift. It seemed like a veritable Pentecost.

All hearts were melted and filled with spiritual power. The missionaries have maintained a union daily prayer meeting for nearly ten months. This wave of spiritual blessing has extended over the whole field. It has led to earnest work and self-denying giving. It prepared the way for those influences which have kept the people of N.Korea quiet during the last few months. After the abdication of the late emperor and the disbanding of the army, when the people in N.Korea, naturally the most excitable and turbulent of the Korean people, were in danger of rising in insurrection, the missionaries and leading Christians banded together and urged all the Christians in the nearly one thousand churches and preaching places to exert their influence in leading all the people to remain quiet and submissive, with the result that there has been little or no disturbance in N.Korea.

A similar work is being done from Seoul and other places as centers, and the two thousand churches and groups of Christians are a most hopeful part of the outlook. If this work can go on unchecked and unchilled, Korea will be rapidly evangelized and filled with millions of happy enlightened Christian homes, and this little kingdom, despised tho it has been will give to the Christian world a priceless example of the way and the only way that the Gospel can be carried to the whole world during the present generation."

A copy of this is sent to The Pacific, The Advance, The Miss. Herald, and The Miss. Review of the World, with the hope that it may reach a wide circle of readers and help to lead the churches in every land to get the whole membership to engage in active work.

Kyoto, Nov. 4, 1907. J.D. Davis.

Rec'd JAN 1 1908

Dec. 3-1907 the people in 147. (1)

A recent tour in the province of Etchigo reveals the fact that, this bigoted Buddhist stronghold ~~is~~ are ready to listen to the Gospel message and that some are ready to welcome it and believe.

The seed which has been so faithfully sown from Niigata as a center for the last thirty years ~~xxxxxxxxxxxx~~ has taken root and a rich harvest can be reaped there if sufficient laborers can be put into the field. In a province as large as the state of Connecticut, with a population of nearly two millions, largely found in towns and villages of less than ten thousand people, there are only two missionary families and ten or twelve Japanese workers, all told.

There are four or five Christian teachers in government schools, in places where they are often the only Christians in the vicinity.

Scattered up and down through the province are homes of students who have become Christians in schools which they have attended, thus making openings ~~for Christian work, were there~~ for workers to enter in and do Christian work. The writer had a unique experience in an interior town of six thousand people where, save for a small meeting some twelve years ago, no Christian service had ever before been held. A Christian physician in this place arranged for meetings to be held in the Academy and in the larger common school building.

The Principal of the Academy welcomed us in ~~this school~~ the Academy building and introduced me, and I spoke to two hundred students and a dozen teachers, in the afternoon, and in the evening I spoke again in the large room of the other school to over a thousand hearers, and after this meeting about thirty teachers of the two schools gathered in a large room and we had an hour of social converse together. The next morning the Principal of the Academy and the the teacher of English came to our hotel, and we talked about Christianity. I found that the teacher of English was greatly troubled. He said he believed in God and had tried to pray to Him, that he had a Bible and studied the words of Christ, that he had no trouble with the miracles, but that he was troubled to believe that ~~Chri~~ Christ was the only Savior. Are not Shaka and Confucius also saviors? It was nearly time to start away, and I could only tell him briefly that Shaka and Confucius were great teachers and that there was much of truth in their ~~system~~ teachings; that Christ was also a great teacher and His teachings were superior to those of the others, but that the great secret and power of Christianity was not simply the teachings of Christ; that he was more than a great teacher, more than a great model, that Christianity was Christ himself, the all-sufficient Savior from sin; ~~and~~ through ~~by~~ His Spirit, the <u>living</u> Christ ~~to~~ dwell ~~with us, and~~ <u>in us</u>, as our spiritual Life and Light and Guide.

I wrote ~~three passages~~ references, ~~Matt.XI.28; John III.16 and Phil.IV.13~~, and asked him to read ~~these~~ and Christ's words about himself and the faith which saves, and left him. A few hours later as I was waiting at a railroad station to take the the train for my evening appointment, in came this man, saying he had looked up those passages, and he had decided that he must come to a decision at once ~~and he~~ must see me again. He had left his school and come eight miles in the rain over a mountain road. I had twenty five minutes before my train came, and we sat on the mats together and read more of Christ's words from his English Bible, and talked together and ended with prayer, and he made one of the simplest most touching prayers I ever heard. I went on my way, and he returned with joy, and as I hope to witness for Christ in that town.

Here was a man who had been troubled for months and no one within fifteen miles who was able to help him.

This province needs more missionaries. It needs two ladies to work for the one million women in the province. It needs scores of Japanese workers. It needs more money for touring work, and to put evangelists into these waiting fields. It needs prayer for the work and the few workers, and that the Lord of the harvest will send forth laborers into His harvest.

J. D. Davis,

Kyoto, ~~Dec. 3, 1907.~~

Niigata - Japan.

J. D. Davis

Kyoto

Letter

Dec. 3-1907.

1908 P.S. You will have heard of the great interest awakened in Kyoto, during my absence in Etchigo, as a result of which 168 members have united with two churches on confession and twenty by letter. J.D.D.

Dear Dr. Barton; Kyoto, Dec. 4, 1907. 148.

In my recent trip to Niigata and tour there, I travelled 1325 miles by rail, and 125 miles by jinrikisha, and spoke fifteen times in twelve days, and came back feeling better than when I started from home. I thank God and take courage. I enclose a short article, which, if you do not want for the Herald, I wish you would send to The Advance. I think they would publish it. I want to get these facts before some of our churches.

I could have said much more. I found earnest attentive audiences everywhere, and especially many young men were eager to hear, and some of them ready to declare themselves seekers.

Mr. Cobb is still wrestling with the language. Mr. Curtis is the only missionary now able to work in that great field. There ought to be more missionaries there, and especially there ought to be two unmarried ladies stationed there to work for the one million women of Etchigo.

I wrote some months ago, inquiring if the Norwich church is still supporting us. I have sent them something pretty regularly the last two years since I spent the Sabbath there, but I have had no word from them. Dr. Pratt has resigned, is pastor emeritus, and I do not wish to continue to impose my letters upon them, if the former relation has ceased to exist, and they, perhaps, having adopted some other family.

Sincerely Yours, L. D. Davis.

J. D. Davis

Kyoto Japan. Dec. 4 1907.

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Dear Mr.Bell;

Kyoto,Dec.13,1907.

I do not think I ever replied to your very kind letter of Aug. 28th. I have been away for a five weeks tour in Korea,going in Sept.,and returning Oct.31st.,and then going right away again for a tour in Etchigo. I sent Dr.Barton a short letter on my return the other day,in which I spoke of the fact that I have not yet heard anything concerning the question I asked you last summer;whether the church at Norwich,Conn.is still supporting us? Ever since I looked over the Report of the Conference of Foreign Mission Boards,held last Jan.,in Philadelphia,I have wanted to call your attention to a remark you are reported to have made,as given on page 94;"Dr.Davis,as you will remember,during the Doshisha troubles,thought it was about time for all the missionaries to go home,at least the Congregational missionaries."

I do not know what I may have been reported to have said during those troubles, but I never once had any such thought. It is true that,when we began negociations with the old Board of Trustees,and Mr.Mc Ivor had intimated to them that we should have to resort to legal measures,if necessary,to have the Constitution restored,two of the Board of Trustees came down to Yokohama,and said to me that,if we persisted in such a course,our influence would be gone and we should probably have to go home in disgrace,etc.;and I replied to them that we had been writing to the friends in America for twenty years that money given for the equipment and support of the Doshisha was a good missionary investment,

that it had all been given on the basis of its Christian Constitution, and that, ~~if~~ even though I knew that the restoration of that Constitution would result in every member of our mission going home, we should have to go ahead and secure its restoration. I said this, but I never had any fear that any such result would follow. I said, again and again, that the whole situation made me feel that missionaries were needed here for a long time to come. It is true that it seemed to me at times when, as at one time, there were fourteen different lines of criticism converging on my devoted head, that I might have to retire, especially when I went home fourteen years ago on furlough, and while at home, Dr. De Forest wrote me a strong letter advising me not to return to Japan unless the leaders of the Kumi-ai churches invited me back, but I never had any thought that any others would have to retire, and at this time, although I had no invitation back from the leaders of the Kumi-ai churches, I had so strong an inner leading, impelling me to come back, that I should have come, whatever the opposition might have been. I came. The Doshisha struggle came on, and I was in the forefront of that. God gave us the victory, and now the Constitution is restored, the school is going forward with all parties united in its support, four of the old members of the Board, are now members of the Board of Directors, including President Harada. I am myself a member of the Board and one of the three Executive Com.

Eight members of our mission are Associate members of the Japanese Kumi-ai Home Miss.Soc.,subject to call for cooperative work in evangelistic touring. I was unanimously asked by the Standing Com.of the Kumi-ai body to over to Korea and help in the work among the Japanese there,and also by the Kwanto Bukwai to go and help in the Niigata field. Even my fears about myself have been rebuked,and we find the mission today in more cordial relation with the Kumi-ai churches than ever before,and the work opening in every direction,even old Etchigo waking up and towns of six or seven thousand, where no worker has ever been stationed, ready to welcome the Gospel message,in several of such places there being a principal or teacher in the government school,an earnest Christian having Bible classes on the Sabbath.If we had a few more foreign workers to fill gaps and to take the work which some of us will soon lay down,and a little more money to put Japanese evangelists into places which are ready to welcome them, it seems as if we might have many, many new churches in the near future ready to turn over to the self-supporting body of churches. They have just taken over 30 or 40 of our weaker churches and in the midst of rapidly rising prices, they are rising to carry these and do their other work.
We are compelled to see this opening, waiting work crippled for want of men and means,even the money needed for our own touring work largely cut off and out. Well;I wanted to correct a wrong impression about my ever feeling that it was about time for our Mission to leave the field,etc. This calls for no answer,but I would like to know whether I am still in such relation with the Norwich church that they will welcome my letters. I have sent them,but have had nothing from them for over two years.

Sincerely Yours, L. L. Davis,

FEB 26 1908

150.

Kyoto-Jordan. Dec. 13-1907

4/6

Dear Mr.Bell; Kyoto, Jan. 27, 1908.

I think I have not acknowledged your kind letter, received nearly two months ago. I write now especially to say that Dr. Gulick and myself were appointed a Com. last May at the Annual Meeting of the Mission, to write a statement of "The Crippling Effect on the Work in Japan" if we could not have more money for direct evangelistic work this year than we had last. We gathered reports from the several stations and prepared the paper, "The Evangelistic Situation in Japan and its Needs." Copies of this were sent to our denominational papers and to the Rooms. Save the brief summary of the paper in the Jan. Herald, no reference whatever has been made to it in any paper or periodical which has come to our notice. The twelve thousand dollars which we have had for evangelistic work for the last six or eight years, and which includes, the $1500 dollars we pay to the Dendogwaisha this year; Station Misc.; Business Agent; Sec'y. and Treas.; Publication; Theological School $2000; and Gen. evangelistic, as well as station evangelistic; this was cut down $2500, so that the real evangelistic work of the ~~six~~ twelve station is now cut by the C.A.L., in making the adjustment, nearly 20%. I am not stating this to make any criticism upon the Prud. Com. I think they have done the best they can. But the fact that our statement did not get before the churches in any form and that there are some misapprehensions abroad in the U.S. in

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regard to the work here, have impelled me to prepare and print one thousand copies of a paper ~~xxxxx~~ which I hope will help to remove some of these misapprehensions, and make some impression on those who will read it. This paper is along the line of the one the Com. of the Mission prepared, which has not been published as we hoped, but I am alone responsible for the paper, which I hope will come to my hand so that I may send them out by to-morrow's mail. You will see that I distinctly say that we cannot ask the Board or others to give us more money, under the circumstances, for the whole world-field is suffering; but I cannot rest without doing what I can to make the facts known. I am sending copies of this paper to three or four hundred men of our denomination. Some of them will throw it in the waste paper basket, unread, but my hope is that many of them will read it, and that some will be helped to exert themselves and lead their churches to give more to the Board. The great impelling motive however, was to correct some wrong views of the work here, notably that Japan is nearly evangelised, and that our work as a Mission is nearly done, when as a fact, we have entered, as I believe, upon the most harmonious and the most fruitful period of our whole work here. I am mailing copies to the members of the P.C. whose addresses I have, but I mail to you a package with the names of those whose addresses I have not, written on them ~~them~~, as well as those of the other Secretaries, etc., and ask you to take the trouble to distribute these, if you are willing to do so. I may lay myself open to censure by doing this, but I have only said in this paper, in brief, what I would like to say in person could I have the privilege of speaking to every Cong. church in the United States. Very Sincerely Yours,

J. D. Davis

P.S. We have stopped our work among the students on the east side of the river, and must close one of our city "kogisho".

J. D. D.

Kyoto - Japan - Jan. 27-1908.

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Copy for
Sub Com on
Japan

ec'd FEB 26 1908

Dear Mr. Bell;

Kyoto, Jan. 30, 1908.

The printing was delayed and I did not get these papers off by the last mail as I had hoped.

Some months ago, I heard from Dr. Barton, perhaps it was, when he was here, from some one, that "The Rooms", desired a copy of all the books published or prepared by members of the several missions for the Library, and I got together thirty or more of the fifty odd books and booklets which I have had a hand in preparing, and sent them on, at a cost to myself of nearly five dollars. I hope they reached there. I enclose with some extra copies of my brief paper, in one of the packages, I mail to you, copies of some booklets published the last year, for the same Library.

You can make any use of the extra copies of my paper which I send which you please, if the powers that be there favor its circulation. I wish the Congregationalist would print it, but do not expect it.

Sincerely Yours,

J. D. Davis.

Kyoto Japan. Jan. 30-1908

152.

Dear Mr.Bell; Kyoto,Feb.7,1908.

Just a word to thank you for your letter of Jan.8th., which came in just after my letter to you had left my hand. I hope that my printed statement of facts here as I see them will do some good and no harm. I could "do no other" than write and send it. I take it that the delay in hearing anything from the Norwich church means that they have dropped us, but I should think they would say so to you at the Rooms.

Sent pamphlet

Sincerely Yours, J. D. Davis.

MAY 4 1908

I sent the thirty odd volumes of books and booklets nearly a year ago. I am sorry they did not reach their destination.

Dear Mr.Bell;

Kyoto,Apr.8,1908.

I was glad to know from your letter of Mar.7,that you approve of the leaflet on "The Work In Japan."

The Advance has published it in a somewhat garbled form and The Pacific has published it in full.

I mail with this a letter addressed to you and Dr.Barton,also a statement addressed in the same way,in a separate cover.

I wish very much that Dr.Barton should see the letter and the statement when he is able to do so. Not that I wish any reply to either of them, but I want Dr.Barton to know some of the movements of thought here,and we want all the members of our Mission to understand how the question of the various Mission houses in Japan was settled and that it is settled,and settled to stay.Some of us have had all the trouble of that kind we want. Very Sincerely Yours,

J. D. Davis.

Rec'd MAY 4 1908

154.

Rev.J.L.Barton D.D.,
and
Rev.Enock F.Bell;

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Kyoto, April 8, 1908.

Dear Brethren;

I am Mailing to you a Statement concerning the houses and lands bought or built by the Mission, prepared by the Kyoto Station for the information of the members of the Mission. During the last year there was developed the existence of a surprising ignorance or misunderstanding in regard to this matter, especially in regard to the Mission houses in Kyoto. One of the older members of the Station said to President Harada that the question of the status of these houses had never been settled. Another of the older members of the station asked "Why that action of the new Board of Trustees was submitted to"?" Another member of the Mission had said that we must abide by this decision but "it ought never to have been done", etc., etc. Hence, it seemed best to clearly state the whole matter to avoid misunderstanding, and trouble with our Japanese friends, Gen. Mc Ivor and myself had this settlement to effect in regard to the houses in Kyoto. We followed the precedent which had been set in reference to all the other houses, outside of Kyoto, and secured substantially the same arrangement which the Deputation tried for two months in vain to secure while they were in Japan, three years before.

I am very sorry that serious misunderstanding seems to have arisen on the part of the Womans' Board of the Pacific in regard to the Doshisha Girls' School. President Harada has worked heroically to overcome all the difficulties of the situation which he found there, bringing back the two leading teachers who had been dismissed, and securing Dr. Nakaseko as Dean, whom Miss Denton desired to have. He does not feel that he can, as President, give pledges that the Board of Directors will always pursue certain courses, but he can only say, and he does say, that, while he is President, he will conduct the school in harmony with the wishes of the W.B.M.P. as they have stated them. The Board of Directors cannot accept gifts with conditions, other than those named in the unchangeable principles of the Constitution. President Harada's desire is to prepare a thorough course of Bible study for the school, and follow it.

I sincerely hope that the W.M.B.P. will trust President Harada and go forward with their gift for the greatly needed new building.

Very Sincerely Yours,

J. D. Davis.

Rec'd MAY 4 1908

155

An Historical Statement concerning the Lands and Houses bought or built by the funds of the A.B.C.F.M. for the use of its Mission in Japan, prepared by request of the Kyoto Station, for the information of all the Members of the Mission.

J. D. Davis

Foreigners could not own real estate in Japan, except in the limited foreign concessions in the open ports, until the treaties were revised in 1899. (Numbers 32 and 53 on the Hill in Kobe were secured so early that they were exceptions.)

In consequence of this inability of foreigners to hold real estate, all land bought and all houses built for schools and for the residence of missionaries of the Amer. Board, with the exception of the two houses above named, in Kobe, and houses on the Concession , in Osaka, were legally held by companies, like the Doshisha in Kyoto, or the Trustees of Baikwa Jogakko in Osaka, or in the names of one or more private individuals. No 59 and the Kobe College property, in Kobe, were thus legally held in the name of two Japanese. Land was purchased and houses built and owned in this way, also, in Hayashi, Miyazaki, Sendai, Tsu, Tokyo, Okayama Tottori and Niigata. Land was bought and two houses built in Kumamoto which were owned by the trustees of the schools in which the missionaries living in those houses taught for a time. Later, Jan., 1894, these missionaries were compelled by the legal owners to vacate those houses, after which they stood empty for about two years, when the Japanese government bought the land of the trustees, who also sold the houses. After some years, the Mission secured from the trustees less than one fourth the cost of the houses and land. All the land and buildings for Doshisha and for the residences of the missionaries, in Kyoto, were legally owned (from the time this Board was properly organized) by the Trustees of the Doshisha; and they early tried to make an arrangement, under the old laws, so that a property committee,

sessions and sat with this committee in open session during three half days and one evening; and it was voted by the Mission: "That a committee of five be chosen to whom shall be given full power to dispose of the real estate which cannot be legally held by foreigners."

It was also suggested to the committee - "That, in the view of the Mission, it will, in the main, be advisable to give, under suitable conditions, the real estate to the Doshisha, unless a fuller consideration by the committee should make some other course seem desirable."

The Committee appointed by the Mission, in accordance with the above resolution, conferred with the Doshisha Trustees and they replied that they were not willing to hold property for the Mission; but that, if it were to be really given to them, they would consider the matter. The whole matter was under consideration by the Committee and the Doshisha trustees for several months, with the following result:

On January 25th., 1894, the following proposition was made by the Committee to the Doshisha trustees:

"To the Trustees of the Dōshisha; Dear Brethren:

The American Board, which has ever had a deep interest in the educational and evangelistic work of the Dōshisha, desires hereby to express its continued confidence in a school which, during all its past history, has had such important relations with evangelistic work in Japan.

In the hope of further strengthening the bond connecting the educational and evangelistic branches of Christian work, The Board herewith proffers to the Trustees of the Dōshisha a further endowment of Thirteen Thousand Eight Hundred and Thirty-eight *yen*." (This sum covered the government valuation of the lands and houses in Osaka, Mayebashi, Miyazaki, Sendai and Tsu. The property in Osaka was, however, transferred to the Trustees of the Baikwa Jogakkō and *yen* 1,200 deducted from the above sum making it, *yen* 12,638. Later a similar proposition was made to the Dōshisha Trustees by the Com. in regard to land and houses in Tsu, Tokyo, Okayama, Tottori, and Niigata, the same having a government valuation of *yen* 11,828.)

"This money is to be used in buying lands and buildings, subject to the following conditions:

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composed of members of the Board of Trustees, would form something like a Juridical Person, which could legally and safely hold real estate for the Company.

When property was held simply in the name of one or more men, it could be seized and sold for the debts of any one of those men, and any one of them could mortgage the property at any time, and secure money for his own use. This actually happened in the case of Nobe College, and it cost the Woman's Board a large sum of money to save the property from being sold.

In the early "nineties" there came over Japan a powerful nationalistic wave, reaching its height in 1893 & 4. As a result of this there was a very strong feeling aroused against the men who had consented to lend their names to hold real estate for foreigners. The following quotation from the Report of the Deputation to Japan, shows the state of feeling at this time. "During the political campaign of 1893, one of the party issues related to more strict enforcement of the treaties between the Japanese and other governments, especially as to nominal ownership of real estate in other than treaty ports. Holders of property for foreigners were publicly denounced as lacking in patriotism and were otherwise censured, thus causing considerable uneasiness to those holding such property. This feeling was greatly increased in the autumn of that year by the introduction in the Imperial Diet of a bill imposing severe penalties upon Japanese subjects holding real estate for foreigners. This so much excited the Christians who had thus far willingly held the property for the Board, that they appealed to the missionaries to be relieved of it". In view of this state of feeling, and in view of the danger from debt and from mortgage, as mentioned above, the Mission, at its Annual Meeting, in July, 1893, appointed a committee to consider this subject, and the Mission adjourned its

sessions and sat with this committee in open session during three half days and one evening; and it was voted by the Mission: "That a committee of five be chosen to whom shall be given full power to dispose of the real estate which cannot be legally held by foreigners."

It was also suggested to the committee - "That, in the view of the Mission, it will, in the main, be advisable to give, under suitable conditions, the real estate to the Doshisha, unless a fuller consideration by the committee should make some other course seem desirable."

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"This money is to be used in buying lands and buildings, subject to the following conditions:

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1. The American Board desires that the Dōshisha shall give to the missionaries of the Board in Japan the privilege of renting, at the lowest rate consistent with the rules of the Dōshisha, the said lands and buildings, during thirty years from the present date, for their residences, or for evangelistic work; care being taken to conform to all the requirements of Japanese law.

2. The American Board agrees to having any rents or other incomes accruing from the said lands and buildings during the said period of thirty years used for the running expenses of the Dōshisha schools.

3. After the expiration of the said thirty years, the money invested in said lands and buildings, or obtained from their sale, shall be held as a permanent fund for the use of the Theological Department, preference being expressed for the establishment of a chair for Biblical Instruction.

4. In all other respects the said lands and buildings, as well as all incomes accruing from the same, shall be managed in accordance with the Rules and Regulations for the management of the Dōshisha property.

By authority received from the Prudential Committee of the American Board, and in behalf of the Property Committee of the Japan Mission.

Yours, Respectfully,

(Signed) GEO. E. ALBRECHT, Sec.

April 10,1894,the following communication was received by the Committee from the Trustees of the Doshisha.

"To the President, Secretaries, and Prudential Committee of the American Board for Foreign Missions: Gentlemen: We, the members of the Dōshisha, present to you our cordial salutations. Through your great kindness in sending many teachers to our school and in contributing a large sum of money to buy land and erect buildings for the school and for teachers' residences, our school has become large, and prosperous and well known in Japan.

Moreover during the past year you contributed $12,638 (silver) to the Theological Department to pay for land and houses in Maebashi, Sendai, Tsu, Miyazaki and other places, such lands and houses to be occupied as residences by missionaries of your board during the next thirty years, we to receive during that time, only a very low rent on the property.

We accepted your gift on the above condition, and have bought 8,278 *tsubo* (about 6¾ acres) of land upon which houses covering 875 *tsubo* (about ¾ of an acre) in all, are built, and we have secured further from some Japanese through your kindness, 5,945 *tsubo* of land in Tokyo, Tsu, Okayama, Tottori and Niigata, and houses which cover 746 *tsubo*.

These gifts prove your continued interest in our school and your readiness to help us as in the past, and for this we heartily thank you. May God bless the relation between your Board and our institution so that it may become more and more intimate, and we do earnestly hope that the Trustees, officers and teachers of the school, fulfilling your kind intentions, may extend

Christian education in our country, thus promoting the spread of the religion of Christ, and also advancing civilization in all departments of life. We remain very sincerely yours.

(Signed) MORIHIRO ICHIHARA,
Acting Pres. of the Dōshisha.

The twenty-seventh year of *Meiji* (1894 A.D.),
April 10th, Kyoto, Japan."

Bye-laws were also adopted by the Trustees of the Doshisha, in consultation with the Committee of the Mission, for the administration of the Doshisha lands and buildings; from which the following extracts are given:

"The Standing Committee of the Dōshisha Trustees shall decide according to the nature and location of the property, what land and buildings shall be for the company's own use, and what other shall be used for securing some income by renting."

"The yearly rent shall not be less than 3% (three per cent.) of the registered value of the property."

"Repairs made preparatory to occupation, or during occupation, shall be at the expense of the renter."

"Rents and other incomes from such houses and lands shall be appropriated in accordance with the conditions of the contributor, where such have been made; out of such incomes, however, shall be paid: *a.* all expenses for repairs while the buildings are not rented; *b.* Taxes, registration fees, agent's fees, remittance fees and other expenses: the remainder is to be made a fund to be used towards the ordinary expenses of the various departments."

The Committee made its final report to the Mission, April 20, 1894, from which the following extracts are given:

"During thirty years from date, (Jan. 25th, 1894), the Dōshisha shall give to the Missionaries of the Board, in Japan, the privilege of renting at the lowest rate consistent with the rules of the Dōshisha, (3% of the registered value) those pieces of property for residences or for evangelistic work; such rents shall constitute a part of the annual grant made by the Board to the Trustees." x
"Otherwise, these pieces of property are held subject to the rules and regulations of the Dōshisha regarding the property of the company. After the expiration of thirty years, the money invested in these lands and buildings, or obtained from their sale, shall be held as a permanent fund for the use of the Theological Department, preference being expressed for the establishment of a Chair for Biblical Instruction."

"So long as that grant is continued," was a clause added while the Deputation was in Japan. x

"The total of rents accruing from these pieces of property is *yen* 852.00, per year, being in each case 3% of the registered value, except in the case of Maebashi," where the registered value was so low that it was raised to be the same as that in Miyazaki. It is also stated that: "Where any of these houses are sub-rented to parties outside of the Mission, such rent accrues to the Mission, the Trustees of the Dōshisha only receiving the stipulated 3% of the registered value."

"The property in Kyoto is in the hands of the Dōshisha Company, who, as expressed in a letter read at the last Annual Meeting of the Mission, promise to use it in loyalty to the good will of the Board, but do not consider any legal conditions attached to it. No rent is paid by the Mission for the occupation of any of these houses. Any income accruing from the rent of houses to persons outside of the Mission is paid to the Dōshisha, but an equal amount is retained from the Board's grant to the Trustees, while the Station pays to the Trustees in addition to the Board's grant, a sum equal to the annual taxes.

It should be said that this arrangement regarding rents from parties outside the Mission and taxes is not wholly satisfactory to the Trustees, but your Com. unanimously consider it at present the wisest."

This nationalistic wave and the strong feeling against the Japanese who who were holding real estate for foreigners, led the Trustees of the Doshisha to wish to make it very clear that they were the real owners of the property in Kyoto. The missionaries had supposed that these houses were held in trust for the Amer. Board, but nothing had ever been put in writing to say that between the parties.

The Japanese did not reaslise this idea of trust. There was no word for trust in the Japanese language until several years later. The idea had not existed in Japan. When the question was raised with the Trustees, it led them to send a communication to the Mission, dated May 31st., 1893, which will be quoted later; and this same feeling led one or more of the Trustees to say that circumstances might arise in which the Doshisha would require the missionaries to pay rent on these houses in Kyoto. Such remarks being reported in America, made a very unfavorable impression upon the Board and other friends of the Doshisha. This, and more especially the doubt which had been raised as to what the Doshisha Trustees understood by the Christianity to mean which was made the "foundation of the morality taught in all departments" of the Doshisha, as one of the unchangeable foundations of its Constitution, led the Board to send a Deputation of four men to Japan, in the autumn of 1895. This Deputation labored faithfully for two months to get a satisfactory statement from the Trustees as to the meaning of Christianity, and as to the status of the Mission houses in Kyoto. They failed in both cases.

7 — 12

The following extended extract from the report of the Deputation will make clear the difference of opinion in regard to the Kyoto houses, and also show how determined the Trustees were that nothing should be said or done by them which would give the Japanese the impression that they had been holding these houses for foreigners.

~~9-13~~

The Board has purchased at various times lots of land in Kyoto, upon which it has built nine houses for the use of its missionaries. As neither the Board nor the missionaries could hold such property, we are informed the title to it was taken in the name of Dr. Neesima and several other persons, all of whom, we believe, fully understood they were but the nominal owners.

After the Dōshisha Company was organized and a Board of Trustees appointed, and some time previous to the death of Dr. Neesima, which occurred in 1890, all of this property was transferred to the Trustees. This transfer was made solely for the purpose of ensuring its safety, since while held in the name of individuals it was liable to be seized for their private debts, and also to avoid controversy with the heirs of any who might die.

After the transfer there was no change in the management of the property and the missionaries continued to occupy, care for, and manage the houses; rent such as were temporarily vacant, collect and use the rentals, etc., the same as before; and there was nothing whatever either said or done by anyone, so far as we can learn, previous to May 31, 1893, to indicate that their ownership was considered by the Trustees as any different from that of the individuals who transferred the property to them, and that it was other than merely nominal. A Committee of the Mission appointed to arrange for the transfer of the Board's property then held by individuals, which was negotiating with the Trustees concerning the terms upon which the latter would accept the property, received a communication under date of May 31, 1893, from the President of the Trustees, containing a copy of two resolutions passed by the Trustees at a meeting held that day; one related to the transfer of the property under discussion, and the other read as follows, namely: "Although while the work of the Dōshisha has been carried on hitherto largely through the aid of the A. B. C. F. M., especially such being the case with reference to the buying of land and the

The result of the failure of these negotiations was that the Amer.Board with drew its yearly grant in aid,and,a little later,the missionaries ceased teaching in the Doshisha.

Feb.23rd.,1898,the Doshisha Trustees changed the"unchangeable"fundamental principles of the Constitution,and precipitated a struggle which led the Amer.Board to send the Hon.N.W.Mc Ivor to Japan,and give a Power of attorney to him with two members of the Mission,to settle all questions connected with the fundamental principles of the Doshisha,the Mission houses in Kyoto,and the Mission houses in Kumamoto. After more than three months of strenuous but fruitless effort to secure the restoration of the Constitution, the old Board of Trustess,knowing that they were to be individually legally prosecuted for breach of trust,resigned in a body,about Dec.29,1898,three of their number remaining in office to legally appoint the new Board,and to conduct the school until March. The finding of ten men who were willing,at the request of foreigners,to step into the breach and form a new Board of Trustees,was a very difficult task and occupied over a month. Dr.Gordon worked at the problem from Kyoto,and Dr.Davis from Yokohama.

The old Board,who had been compelled to step down and out,comprised five prominent pastors of Kumi-ai churches,two members of Parliament,and one Ex-member,one prominent editor of a leading daily paper in Tokyo,with others. The school had declined in numbers and spirit,having only about one hundred and fifty students,and these almost all in the lower department,and containing only about ten Christians among them.The members of the new Board knew that they would be criticized by the old Board,especially coming as they did at the invitation of foreigners who had just gained a victory over the old Board in this notable struggle.In fact,failure was freely predicted,again and again,for some years after the new Board came into office.The school had sunk so low that no one wished "tostoop to do it reverence."

Finally,Feb.11th.,1899,nine men had been found who were willing to take the place,and they were appointed Trustees,and the Doshisha alumni elected four others. The new Board met in Tokyo,Feb.18,1899,and one of their first acts was to restore the original Constitution.Five days later,Feb.23d.,they unanimously adopted the following resolutions which were prepared and submitted

to them by the representatives of the Amer.Board who had been given Power of attorney by the Board to settle these questions.

RESOLUTIONS

PASSED BY THE DŌSHISHA TRUSTEES

FEBRUARY 23, 1899.

Resolved by the Board of Trustees of Dōshisha, in order to set all possible doubts at rest, that the Board recognizes and admits that, while it is invested with the title to the properties of the institution and charged with its management, it holds all the properties of the Company in trust to carry out the wishes and purposes of its original founders in accordance with the unchangeable provisions of the constitution of the Company promulgated under Dr. Neesima's presidency in September, 1888, the American Board of Commissioners for Foreign Missions in Boston, Mass., U.S.A. legally representing all the interests of the American donors, and the Japanese donors representing themselves.

Resolved further by the said Board of Trustees that it recognizes and admits the existence of a trust as to the Harris Fund under the terms and conditions set forth in the first letter of donation of the late Hon. J. N. Harris under date of Jan. 9, 1890. The Board also desires to place on record the fact that, while it does not conceive that it has the right to accept any change made by Mr. Harris in his second letter as to the legal control of the funds conveyed by his first letter, it intends to use the said second letter as an advisory document expressive of the wishes of our honored benefactor, and as a guide to it on all points except the one named, in carrying out the trust.

Whereas misunderstandings have unfortunately arisen in the past between the Board of Trustees of the Dōshisha and the American Board of Commissioners for Foreign Missions as to the holding of certain houses built for the use of missionaries or foreign teachers of the said American Board in Japan, together with the land on which the houses are situated;

and whereas it is understood that the properties so held outside the city of Kyoto are held subject to the right of said missionaries to have the full use of them for the period of thirty years from the date on which the title was received (1894).

Therefore resolved by the Trustees of Dōshisha that the full title to the said nine properties in the city of Kyoto is held by them subject to the right of the missionaries of the American Board to have the full use of them, rent free, for the period of thirty years from the present date, said American Board paying the amount of all taxes properly assessed and the cost of repairs and other expenses incurred by them during said period, it being understood that after the expiration of said period the

Trustees of Dōshisha shall have the right at their election to take over the properties fully as part of the endowment of the institution, subject only to the trust of its constitution.

This resolution applies to cases in which these houses are used by missionaries of the American Board, and if there are any houses which are not thus occupied the Dōshisha Trustees can use them or rent them to others, in either case after consultation with the Committee of the American Board's Mission in Kyoto. In case they are so used by the Dōshisha Trustees, all taxes, repairs etc. shall be paid by the said Trustees.

The Trustees also communicated the following action to the representatives of the American Board:

"We have received the [following] "Statement" from the American Board with joyful satisfaction, and we wish to send word to the American Board that we have the same understanding of the Christianity of the Dōshisha as is there expressed."

LETTER TO THE TRUSTEES.

Kyoto, March 10, 1899.

To the Trustees of Dōshisha,
Gentlemen,

In accordance with a letter addressed to you Feb. 23, 1899 by N. W. McIvor and J. D. Davis, we would say on behalf of the American Board that we recognize the full control of your body over the government and management of the Dōshisha subject only to the principles of the Neesima constitution; and we record the fact that all that the American Board expects to ask of your body is that all connected with the institution shall show respect for the principle of that constitution that Christianity shall at all times be held as the basis of the moral teaching in all departments of the Dōshisha.

There is no purpose, and no wish, on the part of the American Board to have the Dōshisha changed from its original foundation which is that of an educational institution based upon the principles of Christianity and having men in control of its destiny who are not antagonistic to these principles.

There is no wish that the Dōshisha shall become a Mission school, and nothing will be done by us to accomplish such a purpose.

It is understood by us that the Christianity which is to form the basis of the moral teaching in all departments of the Dōshisha under the unchangeable principles of its constitution is that body of living and fundamental Christian Principles believed and accepted in common by the great Christian churches of the world.

Very respectfully yours,

N. W. McIvor.
J. D. Davis.
D. W. Learned.

The Reasons

In order that all may understand why the above proposition in regard to the Kyoto houses was submitted to the new Board of Trustees, it may be well to state them briefly. This was substantially the same arrangement which the Deputation tried for two months in vain to have adopted, as they state on page eleven of their Report, as above quoted.

The members of the new Board, as stated above, came in on the invitation of foreigners. They knew that they would be subjected to the criticism of the old Board and their sympathizers. They did not allow the foreign representatives of the Amer. Board to meet with them at first. They wished to give the impression that they were not under foreign control or influence, and to have the Doshisha passed over to them in such a way as to prevent any adverse Criticism. As previously stated, the old Board of Trustees, realizing the sharp criticism which came from the rising nationalistic spirit, had again and again declared that they could recognize no legal connection with these houses, and had even asserted that circumstances might arise when they would ask rent for them, and they had refused to hold the other houses, outside Kyoto, in trust for the Mission, and would only receive them as an Out-and-out gift. This question had been a crucial one which the Deputation failed to settle. It was now put upon the representatives of the Board to settle. It was natural for those representatives to try to secure such a settlement as the Deputation had tried in vain to secure three years before. There seemed to be but two possible ways to effect a settlement. The American Board could not hold property, so these houses could not be transferred to the Board. Any possibility of that kind was a thing of the future. Either an open pledge must be secured from the new Board that they would, at some future time, transfer this property to the American Board, if the time came when this was possible, or some such arrangement as that submitted to them must be made. Considering the critical attitude of the members of the old Board who had felt compelled to resign, and who had publicly and persistently refused to acknowledge any such claim, there was no hope that the new Board of Trustees would, as one of their first acts, take such action in the face of the critical spirit of the members of the old Board, and

their sympathizers who were looking on, and in the face of the strong nationalistic spirit which existed. ~~which existed.~~ After consultation with some of the new members, it was felt that such a proposition, if pressed, might cause the New Board to resign in a body. They had restored the Constitution, they had recognized the trust, they were ready to make an affirmation of what the Christianity of the Doshisha stands for. The great vital principles of the school had been firmly established. A great victory had been gained. It seemed to the representatives of the Board that it was not best to hazard the loss of what had been gained by trying to secure what seemed an impossible pledge in regard to the legal ownership of property, but rather to ask the new Board to do for these nine houses in Kyoto, which the Doshisha had always legally owned, what the old Board had done for the houses outside of Kyoto which were given to the Doshisha as a present. Only it was arranged so that, instead of paying three per cent rent for thirty years, these houses could be used by the missionaries of the Board rent free for thirty years, or until 1929

The possibility that professors emeritus, or missionaries teaching in Doshisha after 1929, would be asked to pay rent on these houses, seemed to the representatives of the Board to be too remote and improbable to warrant them in running the risk of losing all they had gained in the full settlement which had been accomplished, of the vital questions at issue. Hence, the above proposition was submitted to the new Board of Trustees and unanimously adopted by them. (This was substantially what the Deputation, as they state on page eleven of their report, quoted above, tried in vain to secure.)

The Kumamoto house matter was also settled on the receipt of a second thousand yen from the Trustees of the Kumamoto school. The representatives of the Amer. Board, having been given Power of Attorney to settle all these questions, these decisions did not need the formal approval of either the Mission or the Board. They were printed in full, however, in the Second Doshisha Supplement of the Mission News, and some hundreds of copies were sent to the agents and representatives of the Board and leading pastors of Cong. churches in the United States, as well as to all members of the Mission; and a type-written copy of all decisions reached

and the settlement made was sent to the Board in Boston, and both Gen. Mc. Ivor and the member of the Mission who labored with him for six months to secure this result, received letters expressing the most cordial thanks of the American Board for all that they had done.

The application for incorporation of The Association of Cong. Missionaries in Japan, having been granted July 7, 1902, following closely after the end of the long effort of the Pres. Mission to secure such an arrangement for their Mission, this Association (Shadan), was organized July 17, the same year. Some of the articles of the Association follow, below:

20

ART. 2.—"All missionaries of the Congregational Churches in the United States of America, permanently residing in Japan, shall be eligible to membership in the Association."

ART. 5.—"The object of the Association shall be to hold and manage land, buildings, and other property, for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence."

ART. 6.—1. "The property of the Association will consist for the most part of land, buildings purchased by funds contributed, either in the past or the future, by the Congregational Churches in the United States of America.

2. The Association may receive gifts of land, buildings, or other property from other donors also.

3. No gift shall be received which is accompanied with conditions whereby it cannot be held or used in accordance with the object of the Association as set forth in Article 5."

ART. 11.—"By a vote of the Association, the Board of Directors may:—

1. Acquire property for the association by gift or purchase;

2. Rent or sell property and invest or expend the rent or the proceeds of the sale for the furtherance of the object of the Association as set forth in Art. 5;

3. Transfer property to one or more other juridical persons recognized by the laws of Japan who shall hold or use the same for the furtherance of the object of the Association as set forth in Article 5;

4. Sell property and return the proceeds of the sale to the American Board of Commissioners for Foreign Missions as the representative of the Congregational Churches of the United States of America."

The following houses and lands are now owned by the Mission Shadan:

In Kobe;

Kobe College, buildings and land, the original lot, and the building on the rented lot.

No. 59, houses and land; a piece of land at No. 22; several bits at No. 53.

The "Airin-kwan" at Oku Hirano; the Kindergarten building, and the Sho-e Kindergarten Dormitory.

In Okayama: The Pettee house and land; Nodayamachi house and land;

Hanabatake Jinjo Shogakko and Kogisho house and land; Seiryojo land and building.

In Matsuyama: The Warren house and land; the Night School, land and building;

Dojokwan, land and building; Furumachi Kogisho; Girl's School, land and building.

In Niigata: The Cobb house, land and building; Y. M. C. A., land and building.

In Otaru: The Bartlett house, land and building.

In Osaka: The Kujo Church, land and building.

Statement of Mr. J. D. Lewis –

Re – Property of A. B. in Japan
1908.

Doshisha
+ Property at
Kyoto.

(copied
EBB + RBP)

P.S. If Helen should come with the De Forests, on the Korea, Sept, 21st. ticket to Yokohama, if later, ticket to Kobe. J.D.D.

156.

AUG 10 1908

12

Dear Mr. Bell: Karuizawa, July 21, 1908.

I want to write you in regard to our daughter Helen. She has had a hard time in the Auburndale Home this last year. Many of the children have poured their trials and heart-aches into her sympathetic ears and heart, and she has had much anxiety about her brothers, especially with Dwight who has been growing so fast, nearly four inches, that with the other hindrances, it has been hard work for him to study, and Helen has gotten very tired, has nearly broken down under it. The problem is to find a place where she can be kept from introspection, thinking of herself, and have a good chance to build up and rest. We feel the more anxious about this because the life and work of a promising worker, Mr. Robert Chandler, is bound up with hers.

My son and daughter, and Mrs. Davis and myself feel that if she can come over here and stay a year or two it will be the very best thing for her. With her old home and parents in Kyoto, and with Merle's family and one little nephew, in Nagasaki, and Genevieve and her fanily with two little nephews in Miyazaki, we feel that we can give her the best chance to rest and build up which can be found for her. (Edward Bosworth Olds came to Karuizawa July 18th., and both he and his mother are doing well.) Now I am not writing this to ask the Board to help in any way pecuniarily. Mrs. Davis providentially has some money which can be used for this purpose. I only ask that you will, provided the decision is for Helen to come, get the acting Treasurer of the Board to secure tickets and engage passage for her, and, if possible, at Missionary rates as she is the daughter of a missionary, coming home, and a missionary pays for it: at any rate, to secure them for her, and, also, when passage is secured, if it is, to send a cablegram to us here. As we expect to be touring in North Japan till the first of Oct, or later, I will ask you to send simply: "Lombard Kyoto Korea," if that is the name of the steamer, if not, then the name of the steamer, three words, without signature, and we shall understand it here. It is possible that she can get off with the DeForests, but if not, then possibly with some missionaries comong later. As it is uncertain whether she will come, may I ask you to say nothing about this till you hear from some one there. I enclose an order on my brother-in-law, in which you can fill in the amount paid for her passage and he will remit at once.

Send Dwight to Kyoto

Send Dwight to Kyoto

Karuizawa-July 21-1908

Dear Mr. Bell:

I want to write you in regard to our daughter Helen. She has had a hard time in the Auburndale Home this last year. Many of the children have poured their trials and heart-aches into her sympathetic ears and heart, and she has had much anxiety about her brothers, especially with Dwight who has been growing so fast, nearly four inches, that with the other hindrances, it has been hard work for him to study, and Helen has gotten very tired, has nearly broken down under it. The problem is to find a place where she can be kept from anxiety, thinking of herself, and have a good chance to build up and rest. We feel the more anxious about it because of the ill and weak condition of a prospective teacher, Mr. Robert Chandler, is bound up with hers.

My son and daughter and Mrs. Davis and myself feel that if she can come over and stay a year or two it will be the very best thing for her. With her old home and parents in Kyoto, and with Merle's family and one little nephew in Nagasaki and Genevieve and her family with two little nephews in Miyazaki, we feel that we can give her the best chance to rest and build up which can be found for her. (Edward Bosworth Olds came to Karuizawa July 18th., and both he and his mother are doing well.) Now I am not writing this to ask the Board to help in any pecuniarily. Mrs. Davis providentially has some money which can be used for the purpose. I only ask that you will, provided the decision is for Helen to come, get the acting Treasurer of the Board to secure tickets and engage passage for her, and if possible, at Missionary rates as she is the daughter of a missionary coming home, and a missionary pays for it at any rate, to secure them for me, and also, when passage is secured, if it is, to send a cablegram to us here. As we expect to be touring in North Japan till the first of Oct. or later, I will ask you to send simply: "Lombard Kyoto Korea," if that is the name of the steamer, if not, then the name of the steamer, three words, without signature, and we shall understand it here. It is possible that she can get off with the Deforests, but if not, the M possibly with some missionaries coming later. As it is uncertain whether she will come, may I ask to say nothing about this till you hear from some one there. I enclose an order on my brother-in-law, in which you can fill in the amount paid for her passage and he will remit at once.

Yamagata Bldg. July 21-1908

Rec'd AUG 15 1908

Dear Mr.Bell;

Karuizawa, July 22, 1908.

I sent you a letter yesterday, explaining why we are advising our Helen to come over to Japan for a year or two, and enclosing a note to my Brother-in-law, Mr.W.G.Sawyer, 806 Highland Ave., Elgin, Ill., for you to fill in the amount of Helen's tickets, etc., if she comes to Japan, and send to Mr.Sawyer for the amount. I have written to him, so he will honor your request at any time. I also asked you to send a cablegram, if the passage is engaged simply: "Lombard Kyoto Korea" or other name of steamer, three words without signature, and include the cost of this cablegram in the bill for the tickets and traveling expenses which you send on to Mr.Sawyer. I have repeated it here so as to make it sure, if the other mail should be lost, but ask you to keep the matter quiet until you hear it from Helen, as she may not decide to come, although I hope she will. Sincerely Yours,

J. D. Davis,

Rec'd SEP 14 1908

Dear Mr.Bell;

Karuizawa, July 29, 1908.

Bear with me while I send you another word about the uncertain venet of our Helen's coming to Japan. I wrote that she might come with the De Forests on the Korea sailing Sept.25th. They are to sail, I think on the Hongkong Maru, Sept.25th., stop over a steamer in Honolulu and sail on from there in the Korea. That will be all right for her. She can stop over there with them. In view of this delay at the earliest, I now ask you to have the ticket bought, if she comes, to Kobe, and also please send a cablegram when passage is secured, if it is, to "Lombard Kyoto", giving the name of the steamer she will reach Japan on, three words, without signature. I sent you an order on Mr.W.G.Sawyer, 806 Highland Ave., Elgin, Ill., to fill in the amount paid for tickets, cablegram, etc., and send on to him for payment. As I said before you need to do or say nothing about this till you hear from Helen. Very Sincerely Yours,

J. D. Davis.

Rec'd NOV 13 19

LIGHTS AND SHADOWS IN JAPAN. J. D. Davis - Oct. 1 - 1908

The Annual Meetings of the Kumi-ai churches have just been held; the Workers meeting, in Nara, and the "Sokwai", in Kyoto.

About one hundred pastors and delgates were present in both places.

The Mayor of the old city of Nara welcomed the Workers one evening, and presented each one with a set of views of the city.

The City Hall was secured in Kyoto, for preaching services on three successive evenings, and filled with attentive audiences. A Communion service was held in the same place Sabbath morning, Rev. Mr. Miyagawa preaching the sermon and between five and six hundred Christians assembled for this service, and in the afternoon there was a S.S. Rally in this Hall of all the Kumi-ai Sabbath Schools in the city. As the writer thought back thirty-six years when it was death to be a Christian, and, a little later, saw the first church in Central Japan organized in Kobe with eleven members, and one in Osaka with seven members, and as he entered Kyoto thirty-three years ago this month, when Mr. Neesima was the only Japanese Christian in the city, and for six years it was impossible to rent a place for Christian meetings, and they were all held in our houses, it seemed almost a miracle that this body of seventy self-supporting churches met here in Kyoto and held these meetings in the City Hall.

The meetings of the "Sokwai" were harmonious and enthusiastic. Nearly two thousand yen were pledged by individuals for Shuchu Dendo, (Concentrated evangelistic) work, next year. There are many bright lights here.

But there are shadows also. The writer made an evangelistic tour during last month in the old province of Aizu and in the Sendai field and beyond. It was ten years since he had been through this field, and ten years ago we had about ten pastors and evangelists working in it, nearly half of them in Aizu. There is everywhere a readiness to hear, invitations were

xtended to speak to teachers and students in government schools.

The sad thing about the tour was that in all this region we have only four Kumi-ai workers. In the old province of Aizu, where ten years ago had four or five, there is now but one, and in this old province there is only one foreign missionary working, an Episcopalian, and only three or four Japanese workers, all told.

In the adjoining province of Echigo, we have one family, Mr. Cobb, and two Japanese workers. In this whole province with nearly two millions of people, save in the extreme S.W. corner, there is only Mr. Cobb, and four or five Japanese workers all told, and it seems necessary to remove the Cobbs from the field because we have no associate to place with them in that lonely field. The Shiga ken, west of Kyoto, with a population of 800,000, has not a missionary of any Baord in it, and only five or six Japanese workers. These are a few of the places where the shadows rest. The Kumi-ai H.M.S. withdraw entirely from the Echigo field. We passed all our work in the Aizu-Sendai field over to this H.M.S. two or three years ago. This society is not able to ~~xxxxxxxxxx~~ entend its work and open up new places. The problem is; Shall the Mission have more missionaries and funds to put Japanese workers into the waiting fields, or are they to wait thirty years longer for the Gospel?

J. D. Davis

Kyoto, Oct. 1904.

by J. D Davis

Kyoto. Oct. 1908.

J. Z. B.

DEC 26 1908

160.

Dear Dr.Barton; Kyoto,Dec.3,1908.

I want to thank you for your very kind letter of Oct.26th. The "Open Letter" was sent to many of the pastors in the U.S. We may be able to send some,as you suggest,to others from here. I was asked by Mr.Hicks to look up the distribution of missionaries, and Christians, and churches in the large cities and provinces in Japan,and I have sent on the results to him.I will mention some of them.There are three provinces without a missionary in them;Shiga, around Lake Biwa,with a population of 800,000;Saitama with a million and a quarter,and NIIGATA with nearly two millions.There is Toyama with its nearly 800,000 with only one missionary;Iwate,Fukushima, Miyazaki,Saga and Yamanashi with only two missionaries each,although they have an aggregate population of nearly four millions. Thirteen provinces with an aggregate population of less than eighteen millions have 475 missionaries,while thirty-three provinces with an aggregate population of over thirty-one millions have only 126 missionaries in them. Wives are not counted in the above. From seventy-five to eighty per cent of the nearly sixty thousand Protestant Christians and the large majority of the self-supporting churches are found in the cities of Tokyo,Osaka,Kyoto,Kobe,Okayama, Sendai and the region immediately about them,including the Gumma ken,containing an aggregate of about twelve millions of people. The other twenty-five per cent of the Portestant Christians are comprised for the most part in weak struggling bands of Christians, scattered among nearly forty millions of people,but there are large sections of the country which are untouched and more than half of it is unmanned by either Japanese or foreign workers.

Our daughter Helen has reached us in better health than I expected to see her.Mrs.Davis' brother who paid our travelling expenses home four years ago,and supported us there nearly a year,has made it possible for Helen to come to us here,Sincerely Yours, J. D. Davis.

Kyoto-Japan- Dec. 3-1908

4 S.C.

(copied 12/31/15)

P.S. You will be glad to know that our daughter, Helen is doing marvellously well since her arrival here, resting sleeping, walking, and most happy to be at home. Her gain is something wonderful. J.D.D.

[illegible] made a private appeal for funds to the Board's constituents.

There ought to be a way, however, in which such a school as the Doshisha, with the history which it has behind it, and with the possible future which it has before it, can be aided so as to prevent its failure, especially at this time when men of wealth are seeking just such places to invest their money, and this without interfering with the regular gifts for the work of the Board.

It is a mistake to compare the Doshisha with a mission school in Africa, or Turkey, or China. Our Doshisha must compete here with higher government schools and a system of education, which, so far as they go, are abreast with the best we have in the United States.

The two imperial universities; (a third is being established); have a yearly subsidy of nearly one million yen each for their running expenses. The Higher Middle schools are proportionately well financed.

There are only two things in which our Doshisha can compete with the government schools [illegible] English. If those two things can be

REC'D FEB 23 1909

162

Dear Dr. Barton; Kyoto, Jan. 28, 1909.

You may be interested to know that I gave, by invitation, a course of four lectures last month in the Aoyama Meth. school in Tokyo, on Revivals, the same which I gave in Oct., in the Southern Meth. school in Kobe. I was in Tokyo at the time also to meet with the Com. which is preparing for the Jubilee convention which celebrates the fiftieth anniversary of the coming of missionaries to Japan, next October. Sincerely Yours,

J. D. Davis.

FEB 23 1909

Dear Dr.Barton;

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You may be interested to know that I gave, by invitation, a course of four lectures last month in the Aoyama Meth. school in Tokyo, on Revivals, the same which I gave in Oct., in the Southern Meth. school in Kobe. I was in Tokyo at the time also to meet with the Com. which is preparing for the Jubilee convention which celebrates the fiftieth anniversary of the coming of missionaries to Japan, next October. Sincerely Yours,

J. D. Davis.

Rec'd FEB 23 1909 161.

Dear Doctors Barton and Patton; Kyoto, Jan. 28, 1909.

I am moved to write something in addition to the letter which we have all signed in reference to our Doshisha school.

I realize the needs of the world-field, and the pressing needs of China and Turkey today. During my thirty-eight years in Japan, I have never once made a private appeal for funds to the Board's constituents.

There ought to be a way, however, in which such a school as the Doshisha, with the history which it has behind it, and with the possible future which it has before it, can be aided so as to prevent its failure, especially at this time when men of wealth are seeking just such places to invest their money, and this without interfering with the regular gifts for the work of the Board.

It is a mistake to compare the Doshisha with a mission school in Africa, or Turkey, or China. Our Doshisha must compete here with higher government schools and a system of education, which, so far as they go, are abreast with the best we have in the United States.

The two imperial universities; (a third is being established); have a yearly subsidy of nearly one million yen each for their running expenses. The Higher Middle schools are proportionately well financed.

There are only two things in which our Doshisha can compete with the government schools; moral power and English. If those two things can be maintained at a high degree of efficiency, the school will succeed and will be a most powerful factor in the evangelization of Japan and the Far East. If those two things cannot be maintained at a high degree of efficiency, the school will be a failure.

This efficiency in English, not only the English language, but the ability to train efficient teachers of English for the provincial Middle Schools of the empire, can only be secured by foreign teachers of English and its allied branches in the school. This cannot be done by

Japanese teachers.The school must also have a larger endowment.Part of this endowment,probably the larger part of it,must come from from foreign friends.

Perhaps the question is asked,why such a higher school as the Doshisha is needed in a country which has so fine a system of government education? It is needed;First,bacause of the complete divorce of religion and education in the government schools.The old moral sanctions are gone in Japan.The rising generation are being educated intellectually, but with no adequate basis of moral character. The trend of sentiment in educational circles is largely agnostic and materialistic.

Christian teachers of the English language in the provincial middle schools,and educated Christian men in all the walks of life are needed if Japan is to be saved from materialism and irreligion.

Second;The higher government schools in Japan are entirely inadequate to meet the needs of the country.Only about thirty per cent of the graduates of the middle schools can be recieved into the Higher Middle schools.There is need of many more schools of that grade.

Third;The higher department of Doshisha is needed to fit men to enter the theological department and prepare to preach the Gospel.

How are suitable men for the rank and file of the ministry in Japan and leaders in that work to be provided?This work can only be a success by raising the theological department to University grade.Unless this is done,our theological training will be a failure.Unless the training of the ministry keeps pace with the intellectual and educational advance in Japan,it will be largely a failure.The higher department of Doshisha is needed for this.

In order that the Doshisha shall meet the demands which are upon it, its endowment must be increased and its staff of teachers,in the Academy,College and Theological department must be increased.

It is very easy to compare Doshisha with mission schools in Turkey or China, but it should rather be compared with colleges in the United States. It has to compete with schools of similar grade here. The problem is how to do it. I have put thirty-three years of my life into the Doshisha. I nearly ended my life ten years ago in fighting for its restoration when it almost seemed as if it was lost. It is restored. Its Christian foundations are established so they can never be moved again. All parties are united in its support. Its President is succeeding admirably. He is invited to give a course of lectures next year in Hartford Seminary and in Cornell University. Dr. Gulick and Mr. Lomabard are invited to give lectures in the Imperial University here. Everything is favorable for great success in the immediate future if the school can be properly sustained, but I want to say, and say it most emphatically; if the school cannot be sustained, if every effort to interest friends so as to secure additional endowment and needed teaching force in the school is to be thwarted and discouraged, then you run the risk of writing failure on this institution into which the American Board, and unnumbered friends and workers, including the sainted Harris, Hardy and Neesima, have put so much of money, prayer and life-work. You cannot expect young men to hold in, and hold on, and hold out for a life-work here, unless an institution can be sustained so as to make it a success. Mr. Lombard is teaching now twenty-seven hours a week. I have felt constrained to help in his department, giving time that I could better give to direct evangelistic work, or to the preparation of needed Japanese literature. Dr. Learned is broken. Dr. Gulick is carrying a load which he can only continue to carry if he has the inspiration and encouragement which the proper sustentation of the school will give him. I say frankly, I have not been more stirred and moved in regard to the future of the Doshisha in ten years, than I am now. Perhaps I lay myself open to censure for writing so plainly, but I can do no other.

Respectfully and Sincerely Yours,

J. D. Davis.

Kyoto - Japan - Jan. 28 - 1909.

Doshisha

Rec'd MAR 3 1909

163.

Dear Mr. Bell; Kyoto, Feb. 6, 1909.

Thank you for your good letter of Jan. 1, which came ten days ago. The work in the Niigata field, under the new arrangement is going forward as well as we could expect while it is done at armslength, as it were. The School teacher away up in the interior who followed over the mountains to talk with me more a year ago last fall went over the distance to Nagaoka a few weeks ago and was baptised by Mr. Pedley.

I was greatly interested in the reports of the evangelistic campaigns both for raising money and for reaching men. I shall watch with much interest the result of the Chapman meetings in Boston and vicinity. I fear that the churches whose pastors opposed his coming will not be blessed. My heart has been greatly cheered by the way that my address on The Conditions of a Revival, of which I sent you some copies two weeks ago, has been received and used, for, as I perhaps wrote you, the Miss. Association by a rising vote asked to have it published in the Japan Evangelist, and in pamphlet form and I had 500 copies struck off, 200 of which were asked for the afternoon I gave it in Osaka, and the other 300 I have sent to our pastors, and others. Mr. Uyemura, editor of the Pres. Paper, the Fukuin Shimpo, and Mr. Tsuyumu, of Imabari, have both translated it and published it in Japanese papers, and an English miss, has asked permission to publish it in a magazine in England, and best of all, more than a dozen companies of Christians in Tokyo, and others in Kobe and other places are praying unitedly for a spiritual blessing in Japan this year, and a large number in many places are taking the hour from 12 M. to one P.M. to pray for this. This is the great need of Japan. May God hear our prayers! *

You will be glad to know that Helen is making a remarkable recovery how I expected it. She has a chance for perfect rest and sleep in the happy surroundings and she is improving it. Sincerely Yours, J. D. Davis

* The course of lectures on Revivals, their Nature and History, which I gave last October in the Methodist College and Seminary, in Kobe, and in Jan. also in the Aoyama Gakuin, in Tokyo, have, I believe, helped to awaken this interest in spiritual things.

J. D Davis

Kyoto - Japan Feb. 6 - 1909.

JUN 28 1909

Rev.J.L.Barton D.D.; Kyoto,May 4,1909.

Dear Dr.Barton;

I am glad to introduce to you the bearers,Rev.T. Makino and Mr.S.Takagi. Mr.Makino is pastor of one of our large Kumi-ai churches in Kyoto,and one of the Directors of Doshisha.He is to spend a few months in the United States,veiwing the Christian work there,and especially Social and Reform work. Mr.Takagi is a successful Christian business man in Osaka,also a Director of Doshisha,who accompanies Mr. Makino on a part of his tour. He is also desires to see Christian institutions and work. I bespeak for these brethren beloved,sympathetic help to realise the object of their tour.

Very Sincerely Yours,

J. D. Davis.

J. D. Davis

JUN 29 1909

165.

Rev. J. L. Barton D.D.; Kyoto, June 5, 1909.

Dear Brother;

I was asked to write concerning the request made by the Mission at its recent Annual Meeting for a grant of five hundred dollars next year to secure an eligible preaching place in the city for our fifty theological students to work in, and to send them out for evangelistic work during the summer.

These are both very important. We have six Kumi-ai churches in the city, and they employ some of the theological students in their Sabbath School work. We have one place rented at a very cheap rate in a locality just in the edge of the town, where it is very hard to get an audience.

We need to secure a place in the midst of the city. I wish we could have three such for these fifty students to work in under our supervision, but, it takes money to do this. Our summer vacation is nearly three months long and it is most important that these students go out and do practical work during that time. Only a few of the Kumi-ai churches can enploy a student for the summer, and the result is going to be that this summer I fear only a small minority of the students will be thus employed.

We are asking that the $12,000 for evangelistic work be granted so that we may keep up the work we have in hand, and we are also asking that $3000 additional be granted for next year, to enlarge the work. If that sum is granted, the $500 asked for in this letter will come out of that, but if that $3000 cannot be granted next year, then we put in a plea for at least this $500 to help in the important practical training and work of our fifty theological students.

In Korea, they give the theological students three months school and nine months practical work. We are giving nine months of school, and if we give them no practical work, the danger is that they will become intellectualized, and inefficient workers. Very Sincerely Yours,

J. D. Davis.

J. D. Davis

Kyoto - Japan June 5 - 1909

Explanation required for $500 to secure preaching place in city.

S. C.

Rec'd OCT 15 1909

Dear Mr. Bell;

Kyoto, Sept. 20, 1909.

I am going to send you a personal letter. Congratulations are in order for ~~the~~, "Unto us a child is born; unto us a son is given."

Mrs. Davis and Helen and myself have spent two months in our old camp on Hiyeizan, the only members of our mission on the mountain this summer.

We had a beautiful restful summer. Helen has gained wonderfully since coming to Japan, including twenty-five pounds in weight.

I noticed your remarks in your letter to the Mission in regard to asking for furloughs before the regular time, etc.

I want to say in reference to this, that I think ten years is too long an interval between furloughs, as the world is moving now. Most of the missions in Japan have a shorter period, the Amer. Epis., only four or five years. They are compelled to go once in five years. Then, the needs which come from children who are in the homeland, and who need the presence and direct care and influence of parents, leads a family to shorten the time by a year sometimes. I think seven or eight years is long enough between furloughs.

We are delighted at the success which attended the "together movement", and we hope the increased giving will go on so as not only to prevent debts in the future but as will allow some advance to be made in the work.

School has opened well and we look into the future with hope and courage. We are expecting a grand Jubilee Conference in Tokyo next month.

Very Sincerely Yours,

J. D. Davis.

Tokyo - Japan
Sept. 20 1909
Personal

Rec'd NOV 12 1909

Dear Dr.Barton; Kyoto,Oct.21,1909.

Returning today from the Jubilee Conference and the annual meeting of the Kumi-ai Sokwai,in Tokyo,I find your favor of Sept.16th,containing the surprising announcement that the P.C.has appointed me a delegate to the Edinburgh Miss.Conference,and I hasten to reply,as follows:

1.I feel physically able to go.I am better than I have been at any time since the Doshisha struggle of twelve years ago.I have just had nearly three weeks of life in Japanese hotels,living on Japanese food,during the Jubilee Conference and the Kumi-ai Sokwai in Tokyo,and I come home feeling better than when I went away.I expect to make an evangelistic tour through the Tottori field in November,and one in the Tamba-Tango field during the first half of December.

2.I can be spared from the Doshisha without great loss.Dr.Gulick has taken up most of the teaching work which I carried on for twenty-five years. Evangelistic work would be lessened by what I could do if I were here.

3.Financially,I am not able to go.We have two boys in the midst of their education,and while with strict economy we were able to live on our salary for thirty years,and educate our four missionary children(three in the work, and another one booked for it),without calling on the Board or other people for extra help,prices of living here have so nearly doubled that living on one's salary here now is a problem. Mrs.Davis' brother in England who paid our travelling expenses when we went home six years ago next spring,and supported the family of five while at home for about a year,has met business difficulties so that we cannot call on him for help.He omitted to send his sister a Christmas remembrance as usual last year for this reason.

4.Of course it would be a great privilege,joy,and inspiration to be present at the great gathering at Edinburgh. Our daughter Helen is to be married to Mr.Chandler next summer,and,since I have not been able to

be present at the graduation or the marriage of a sinle one of our four missionary children, it would be a great joy to me and to Helen to be present and officiate at her marriage, as she desires.

We have two boys in America, one twenty, and the other nearly eighteen, just at the age when they most need parental help and guidance. I have felt for the last six months with respect to one of them as if I must in some way meet him face to face and heart to heart and help him.

Still farther, since I was not able to be present at either meeting of the Board while I was at home before, nor attend any large gatherings, (I did not attend but three Sabbath services during six months of the time), and started back to Japan before I was able to speak more than half a dozen times, as I was needed in Doshisha before Dr. Gulick's return; for these reasons, it would be a joy and privilege to be present at the Centennial meeting of the Board next October.

5. But—all the items under four are personal reasons, and for more than fifty years I have put aside and put down personal preferences and tried to be governed by what would best advance the kingdom of the Master whom I serve, and I do not wish to change my course of action now.

6. Dr Gulick is also appointed a delegate, and he may be able to furnish the travelling expenses, or secure them. Dr. Pettee is at home, and Mr. Allchin has told me that he hopes to start on his furlough next spring in time to be present at the Edinburgh Conference. I cannot but think of how it would affect these brethren if I am appointed and go as a representatibe of the Board and the Mission.

7. I think I have said enough (a good deal more than is necessary) to enable you to settle the question of my going to Eninburgh. It does not seem, from my view-point, in view of the great need of money in the world field of the Amer. Board, that my presence at Edinburgh is of sufficient importance to warrant the use of missionary funds of the Board to effect it.

I will only say this in conclusion, that if those who are wiser than I, think other wise, or if a way of meeting the expense were provided which would not take money which would pther~~sie~~wise go for the general work of the Board, I am, as I always have been, ready to act under the advice and orders of the Board.

I will add one other thought: If in view of the fact that Mr. Hooper paid our expenses home and supported us most of the time while at home on furlough, as stated above, the Board feels that, under the circumstances, it would be proper to make an exception, and give us a short furlough (after six years, and pay my, or our expenses home (the personal reasons are as strong for Mrs. Davis as they are for myself), I or we could come across to England cheaply by the Siberian route, visit Mrs. Davis' brother's family, attend the Edinburgh Conference, cross to the U.S., have a month or two with our boys, there, be present at Helen's wedding, attend the Centennial meeting of the Board, if that is best, and return to Japan in the fall. I do not ask this. I do not advise it. I fear it would bring too many of the Japan missionaries present at the Centennial. I have only been inconsistently thinking out loud.

I am going to (try to) send you a copy of a report I wish to write of the Jubilee Conference and of the meeting of the Sokwai. Mr. Yebina made a speech at the workers meeting before the Sokwai opened, much like that he made to our mission last May, pleading for cooperation with the Mission in a rapid expansion of the work, and a resolution to this effect was unanimously adopted by the Sokwai, which was understood and explained to mean that it meant an earnest desire on their part for new missionaries to be sent out. The Com. appointed last May to write to the Board on this subject will not prepare a full report of the action and send on their letter to the Board as soon as possible. There has been a great change of feeling in this regard among the Japanese workers during the last two years.

Very Sincerely Yours,

J. D. Davis.

Kyoto-Japan Oct. 21-1909.

9

NOV 12 1909 (Copies sent to the Advance & The Pacific) 168

TWO NOTABLE CONFERENCES by Dr.J.D.Davis,Kyoto.

The Semi-Centennial Conference in Commemoration of the Planting of Protestant Christianity in Japan was held in Tokyo,Oct.5-10.

This gathering was characterized by the utmost harmony and was largely attended,especially by the representatives of the Japanese churches.

The first session was a thanksgiving service with addresses from three of the oldest missionaries on the field and four Japanese pastors. A Jubilee celebration was held on the afternoon of the first day with historical addresses by Rev.K.Kosaki of the Kumi-ai church,and Dr.Imbrie of the Pres. Mission,followed by congratulatory addresses and communications.

The second day was given up to Christian education and Christian literature.The third day was "Womans Day",and the two sessions were taken up with addresses and discussions of Evangelistic and Educational work for women and social reform.On the fourth day the Pastor and the Church and the work of the Evangelist were considered. The last session,Saturday forenoon, was taken up with the consideration of the Work of the Missionary in the Past and the Future,followed by a Garden Party in the afternoon,in the large and beautiful grounds of Mr.Hara.

The first evening was given up to a reception,and the other three evenings to mass meetings with addresses;On Wed evening the subject was:The Influence of Christianity on Ethical and Religious Thought and Life, with addresses by Mr.Ebina,Dr.Nitobe and the Hon Saburo Shimada.M.P.Thurs.evening the subject was:Christianity and Social Reform with addresses by three Prominent Japanese and by Bishop Harris of the Meth.church.On Friday evening the subject was:The Influence of Christianity on Civil and Religious Liberty with addresses by Dr.De Forest, the Hon.S.Ebara M.P.and the Hon.K.Tomeoka.

The closing service was held Sabbath afternoon when Rev.T.Miyagawa of Osaka preached a sermon,emphasizing the need of having the heart filled with the presence and power of the living Christ,and this was followed by a Communion service.

The spiritual tone of the Conference was of a high order and its results will be of great benefit to the work in Japan.These are,in brief,as follows:

1.The Conference showed that,with a single exception,the Protestant churches in Japan are one in heart,in aim,and in work.

2.It showed the cordial union and cooperation of the Japanese and foreign workers.

3.It will be a help toward the union and federation of the different Churches in Japan.

Nyuto-Sokai
Nov. 21-1909.

It emphasized the greatness of the work yet to be done.

5.It emphasized the need of spiritual life and power which only a general quickening of all the workers and churches by the Holy Spirit can give.

The one great hindrance to the perfect success of the Conference was the attitude of the Bishops of the Amer.and Eng.Episcopal Church. They united in a communication to the Conference to the effect that, as some of them were excluded by the name,Protestant,they could not come into any formal relation to it altho they extended brotherly greetings.This meant that some of them claim to be Catholics and refuse to be called Protestants. They advised against attendance and very few foreign or Japanese Episcopal workers were present.

Bishop Ingham of England was present and made most cordial and felicitous addresses. The Monday following the Conference the representatives of the various churches met and made arrangements to perfect a plan for federation of the churches in Japan. A committee of sixteen Japanese brethren was chosen to make the necessary arrangements for such a federation.

The week following the Jubilee Conference,the Annual Meeting of the Kumiai Churches in Japan was also opened in Tokyo. An informal meeting of the pastors and evangelists was held during two days first which was a time of spiritual uplift and discussion of the work practically. The business sessions were opened Saturday morning,Oct.16th.The next day about seven hundred Christians asembled for a sermon and Communion.

Over one hundred pastors and delgates came together for this Conference and the sessions were characterized by deep spirituality and perfect harmony.

Four young men received ordination and it was an impressive scene when all the pastors and missionaries present stood in a large group around the kneeling men while Mr.Miyagawa led in a fervent prayer of ordination.

The following action was taken with great unanimity:Whereas we,the Kumi-ai churches of Japan having last year attained independence,consider this a time for great expansion of the work;in the matter of opening new places of evangelistic work,we direct the Standing Committee to confer with the American Board.This was explained to mean that they wish an increase of foreign workers. The question now remains;Will the men and the means for a forward movement here be forthcoming so as to carry the Gospel in the near future to the forty millions who have not yet heard?

Kyoto,Oct.1909.

NOV 1 8 1909

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Rec'd DEC 1 1909

169.

Dear Mr.Bell;

Kyoto,Nov.6,1909.

I enclose herewith the document the Mission Com.has prepared on The Increase of Forces in Japan,and a copy of Mr.Ebina's address last May. I hope the funds and faith of the Board will increase so that we can have the needed increase here in the near future.

The Doshisha Directors have just had their Annual Meeting. It was preceded by an alumni meeting which was the largest attended meeting by those out side of Kyoto of any meeting we have ever had,I think.

The alumni showed great interest in trying to raise an endowment fund for the school,and the Directors unanimously approved this effort,and voted to furnish 1500 yen toward the expenses. They are to try to raise 150,000 yen in five years. The directors meeting was very harmonious.

Mr.Kosaki and Dr.Ukita came in as members, elected by the alumni. Much time was spent in a careful examination of the financial reports and estimates of the school. It was voted to try to erect a cheap recitation hall which is much needed. Arrangements were made for Pres.Harada to be absent from next Feb.,in the U.S.;Mr.Miyagawa to act as President and Prof.Hino as Principal of the school. The new dormitory of the Girls School and the Home for the ladies are approaching completion.

Mr.Lombard's resignation as Dean of the College was accepted and he was voted a leave of absence from next March.

Four of the old members of the Board of Trustees who were in office when the Constitution was changed ten years ago,are now back as Directors,and Mr.Kosaki amd Dr.Ukita also. The difficulty and hard feeling of ten years ago seems to be all gone. At the Alumni dinner, at the Kyoto Hotel,the other night,when about one hundred sat down,it was a great surprise to me to have Dr.Ukita propose a "Banzai" for me,like our "Three Cheers." I am to start the 8th,for a two or three weeks evangelistic tour in the Tottori field to then followed by others at the request of our Kyoto Bukwai (Association).

Sincerely Yours, J. D. Davis.

J. D. Davis

Kyoto - Japan - Nov. 6 - 1909.

C'1 JAN 12 1910

170.

RECEIVED
O. H. PATTON
JAN 24 1910

Rev. Mr. Bell; Kyoto, Dec. 18, 1909.

I wish to thank you for your letter of Nov. 17th, which came while I was away on an evangelistic tour in Tango, on the West coast. I think I was never more surprised but twice in my life than when a telegram was put into my hands, sent by Mrs. Davis, saying: "Furlough granted Edinburgh." One of these times was forty-six years ago when I was promoted, entirely unexpectedly to me, from 1st. Lt. to Lt. Col. to take command of my Regiment, and the other was ten years ago when I was just as unexpectedly unanimously elected Chairman of the great Missionary Conference in Tokyo.

I certainly gratefully recognize this sign of appreciation of me and faith in me which this action of the Board shows. Dr. Barton's Mission letter in regard to the matter has come, and I want to thank him and the P.C. for this action. I hope that the Master whom I serve can use me in some way in Edinburgh and also in the United States. It will be a great privilege to Mrs. Davis and myself to be present in Edinburgh and also at our own Centennial next fall. If we are to remain in America next fall and winter, I hope that I shall be physically able to speak to many audiences of the experiences of the last thirty-eight years here, and of present conditions and needs in the Far East.

We shall plan to start through Siberia early enough, perhaps about May first, so that we may have a little visit at Mrs. Davis' brother's home, near London, and rest there some before the Conference, as we must leave for America as soon as the Conference closes, so as to meet Helen's plans. We shall hope to spend the rest of the summer at Weld, having our boys with us, and also Helen and Mr. Chandler. The privilege of being with those two boys during next

summer and helping and influencing them at this critical period of their lives, is a priceless one, and we thank the dear Lord, that He has arranged it so that it will be possible.

From the fall, especially after the meeting of the Board, I hope to be able to place myself in the hands ~~of the~~ Board to serve them and the cause in any way that seems wisest and best.

The way I have stood the last two tours, the first one in the Tottori field, speaking twenty times in thirteen days, and the last one in Tango and Tamba, speaking ~~thirteen~~ fourteen times in eight days, living in Japanese hotels and getting only four or five hours sleep each night, encourages me to hope that, during this visit in the home land, perhaps my last one, I may be something more than a "cumberer of the ground."

I hope to send a brief account of this last most interesting tour in a few days for publication in the Herald, if it is desired.

I went at the request of the Kyoto Bukwai, and the chairman of the Association, Mr. Makino went with me. I went "under his wing", and I believe that this marks a beginning of ~~such~~ such co-operation, with our Japanese brethren as the leaders, which will be more fruitful in blessed results than any work we have hitherto done as a mission. I enclose a New Years greeting to you and Mrs. Bell which I have prepared especially to send to all our Japanese workers, and others.

Very Sincerely Yours,

J. D. Davis.

Kyoto. Japan.

Dec. 18-1909.

Rec'd JA

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Kyoto, Japan.

Dec. 18-1909.

Dear Mr. Barrows:

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Very Sincerely Yours,

Rec'd JAN 19 1910

171.

Dear Mr. Bell;

Kyoto, Dec. 24, 1909.

I enclose herewith a copy of ~~my~~ the report of my last tour. Whether any parts of it or extracts from it will be wanted for the Herald, I do not know. You can make any use, or no use, of it as you please.

I am too busy these Christmas days to write much. I have been trying to catch up ever since I got back from my tour, but I have not got there yet.

I was much touched that Pastor Makino, as we were returning from our tour the other day, asked to speak in his city church to-morrow evening, giving me the whole time, with the object of getting as many as possible to make the great decision for Christ, on this last Sabbath of the old year.

I hope the Lord can use me on that occasion to bring some to a decision. Very Sincerely Yours,

J. D. Davis.

Kyoto-Japan- Dec. 4-1909

AN 19 1910

A TOUR IN TAMBA & TANGO.

By J.D.Davis.

"Thirty-six years ago, next spring, the writer saw the first Protestant Christians in Central Japan baptised, and took part in the organization of the first two churches, those in Kobe and Osaka.

A year and a half later, when he entered Kyoto with Mr.Neesima, there was not a Christian in all the wide field which is now within the bounds of the Kyoto Kumi-ai Bukwai (District Association)", which comprises the city of Kyoto and the provinces of Yamashiro, Omi, Echizen, Aichi, Gifu, Tamba and Tango.

~~Within~~ This district, ~~stretching~~ reaches from Nagoya in the East nearly one hundred and fifty miles N.W. to Miyazu on the Sea of Japan, and is nearly one hundred miles wide in its widest part, and contains ~~seventeen~~ nineteen Kumi-ai churches, all but seven of which are self-supporting, including the salary of a pastor.

These churches are organized into a Bukwai, and it was a great satisfaction to be asked by this Bukwai, at its meeting in Kyoto, last October, to accompany Rev.Mr.Makino, the Chairman of the Kukwai ~~to accompany him~~ on an evangelistic tour in the provinces of Tamba and Tango.

We left Kyoto, Dec.8th., and spent ten days on this tour, speaking in Maizuru, Miyazu, Iwataki, Ayabe, Fukuchiyama, Yagi, and Kamioka. I spoke fourteen times in eight days and Mr.Makino spoke nearly twenty times.

Mr.Makino has recently returned from an all-around the world tour, and an advertisement that he was to speak of his impressions of the Western countries drew large audiences, and they listened to his eloquent description of the wonderful things he saw with rapt attention. ~~It was~~ ~~I was with~~ I had much doubt and misgiving at first whether I could follow him and hold the audience with a simple Gospel message, but when I found that I could hold them, that they were ready, yes, many of them eager, to hear the truth, it was a great joy to speak. I never had more attentive listeners and never enjoyed speaking more in my life.

We spoke not only in churches but in schools, and twice in the Gijido, or provincial assembly hall, in Miyazu, and once in the Gunyakusho (County Hall), in Ayabe.

The Tango church has about forty members living in Miyazu and vicinity and ten or twelve in ~~Maizuru~~ Old and New Maizuru, fifteen miles S.E. of Miyazu. These two towns are four miles apart on the great land-locked bay, a safe harbor where all the Japanese fleet could ride at anchor, with room to spare. The Japanese government has located a large naval station at New Maizuru, and many of their battleships and torpedo destroyers are anchored there.

This church was one of the thirty turned over to the Kumi-ai body, by the mission four years ago, and they were given three years in which to come to self-support, and as they were not able to do this at the end of the three years, the Kyoto Bukwai, or some individuals in it, helped them during the last year, but while we were there, urged and encouraged by Mr. Makino, they rose to the occasion, and with self denial on the part of the pastor, Mr. Ii, and consecration on the part of the members, they decided to become self-supporting from the beginning of the new year. The Miyazu branch which has been giving seven yen a month, now pledges twenty-five yen each month.

I had the privilege of spending three quiet nights, while in Miyazu, in the "basso" occupied by Mr. Caldwell the Y.M.C.A. teacher of English in the Middle school there, and the only foreigner within eighty miles. He takes the six-twenty A.M. steamer every Monday morning, to Maizuru and goes by train to Fukuchiyama, spending two days there each week. He has Bible classes for both teachers and scholars in ~~both~~ each places and is making a deep impression in favor of Christianity. One of the professors in the Miyazu Middle school seems ready to be baptized.

The Tanyo church has two branches, and two church buildings, one in Ayabe, and one in Fukuchiyama, eight miles distant by the Hankaku R.R., which connects them. Rev, Mr, Uchida is the hard worked pastor.

There is a large filature and silk-weaving factory at Ayabe which employs over a thousand ~~female~~ women ~~operatives~~. They begin work at five A.M. and close at seven P.M., with an hour at noon for lunch and rest. The work requires the closest attention. The great majority of the girls are engaged in reeling from the cocoons. They ~~employees~~ sit for six hours, unable to look off of the work for an instant. Their fare is rice and pickled radishes three times a day with a little beef or fish once in ten days. The factory is run ~~every day~~, but with one tenth of the girls ~~on~~ resting ~~every day~~, so that all have one day in ten to rest. They sleep on ~~the~~ thick mats, twelve girls in a room twelve by sixteen feet. They have one month's vacation each year and are given a present in money at that time, proportioned to their faithfulness and skill in their work. The girls are engaged on a six years contract and are taken in from the age of twelve upward, but many of them remain on after the first term has expired.

The Quiet Hours

One would think that these operatives, toiling under such conditions, would be an unpromising field for Christian activity and influence, but the superintendant is an earnest Christian man and the majority of the ~~female~~ women overseers and matrons are Christians. There is a school of sericulture connected with the factory with fifty students, and several of the teachers and some of the students are also Christians.

The thousand operatives are required to meet in the great dining hall twice each month from seven to eight o'clock in the evening for a lecture or sermon by pastor Uchida. He also meets the Christians and inquirers each alternate week in the same place. The girls who are off duty on the Sabbath, can attend church.

So great has been the success of the religious influence and instruc-

tion that about two years ago eighty girls received baptism and united with the little church at one time, and the building was so small that the new members filled it and the old members had to sit up in the small gallery or stand outside and look on though the windows."

Pastor Uchida not only works thus in this factory but also makes weekly visits to two other branch factories, about five and twelve miles distant. He also pastors the double church at Ayabe and Fukuchiyama, preaching in each every Sabbath, and attending the prayer meeting of each during the week. He goes twice a month by rail to Maizuru, then by steamer to Miyazu, and on his wheel fifteen miles inland to pastor the weak church at Amino and Mineyama. He has recently met with a sore bereavement in the death of his only surviving son who was about to finish his education in Tokyo. But both Mr. and Mrs. Uchida are filled with joy and esteem it a blessed experience because their son died a triumphant death so that they rejoice in the hope of an eternal reunion not many days hence.

From Fukuchiyama we were booked the next evening to speak at Yagi, on the Kyoto R.R., N.W. of Kameoka. Had the twenty-two miles of unfinished R.R. which is to connect Ayabe and Sonobe ~~had~~ been opened, it would have been simply a journey of two or three hours, but rather than take the thirty miles of mountain journey, we found it be cheaper in time and money to go one hundred and ten miles by rail around by Osaka and Kyoto. So, leaving Fukuchiyama by the six-fifty train in the morning, we reached Yagi in the afternoon and had a good evening meeting.

This Tamba church has six church buildings, all built with money contributed by the Japanese, and they are scattered in a valley twenty-five miles long. Pastor Ito is a very busy man, as meetings are held in each church every week, altho some of them are led by laymen.

The writer well remembers when, thirty-two or three years ago, he walked over the fifteen miles of mountain road from Kyoto with Mr. Hori Teiichi, then a newly converted student in the Doshisha.

There was not a Christian in this valley at that time, and Mr. Murakami Tagohei was the only one interested in Christianity. He was converted soon after this and he took a bundle of Bible portions and tracts on his back and traveled up and down this valley. He worked in it for thirty years, being pastor of this Banyan church for the last five years before he resigned. He saw six little churches built in as many places where the tree he planted took root."

Mr. Makino and myself spent the last night of our tour in Kameoka being royally entertained in the home of one of the Christians. The writer spent an hour on the old castle hill where he had gone alone when preaching here scores of times on Sabbath afternoons twenty to twenty-five years ago, and prayed for Tamba and for Doshisha.

"It was a great privilege, wherever I went this year, to be greeted and welcomed by former students of Doshisha, both men and women, and to find most of them doing earnest Christian work, and exerting a Christian infuence in their various vocations, whether as business men, as officials, as teachers, as pastors, or as centers of Christian homes."

Kobe College, Kobe, Japan.
April 23. 1905.

REC'D MAY 16 1905
ANS'D JUN 29. 1905

My dear Dr. Barton, —

How happy we were to get the word about so large a gift for Kobe College, I am sure you have already had letters that tell; but I want to add my word of gratitude as the newest member of the foreign faculty. We have felt the money for our school as a great joy, and therewith as a great responsibility, — one which we all hope to have light to discharge in the best possible way. You know, from our Committee and others doubtless, what suggestions have been made for this school. A committee of our faculty is now at work drawing up possible outlines of the course of study, more in line with government schools than our present course. The trouble with our present course — that is, the academy course — is that it does not hinge either with the

government schools or with most of the Christian schools for girls (many of which follow the government courses in general); the result is that, as pupils or graduates from such schools cannot go directly into our college department or into any specific year of the preparatory course, very few of them come to us; thus our own academy course is practically the only feeder of the college. It is the task of the committee above referred to to plot out a course of study which will be more in harmony with the schools about us, and perhaps by offering a special "veling-up" course preparatory to the college, to encourage pupils from other schools to come to us for advanced work. Thus it is our hope to lay more emphasis on the college part of the school. Such changes, however,

as they will not affect the Christian character of the school, nor in all probability lower its grade as an educational institution, are matters of minor interest to you on the other side. The one respect in which it may affect the Board is by making a demand for an increase of the foreign faculty. If the new plan should add another year to our curriculum (as it may possibly be found advisable to do), that would add to the teaching hours to be given by us. As it is, with no one to take Miss Keith's place (except the temporary help we have been able to get from Miss Florence Holbrook, in the city), with Miss Hoyt and myself still on the limited work of student missionaries, with Miss Searle badly overworked, and Dr. Holbrook unable to take full work, and liable to succumb at any time, we feel badly handicapped. That Dr. Holbrook has been able

to stay with us so long has been a great blessing to us. She is on a delightfully sympathetic basis with many of our influential alumnae and our Japanese faculty, and has their confidence as no other foreign teacher on our faculty has — I say this without reserve, from what I have seen and been told in the three or four months of my stay here. She has also been of great service on the Building Committee and has not spared herself in exhausting plans for the new buildings that we need. She is now busily at work on the committee on courses of study, she being elected by the Japanese teachers as the one to help them with the laborious details to be worked out by extensive comparisons with other schools. It is worth a great deal to us that she has been able at least to begin this year with us. If there is any feeling on the part of anybody in the Rooms that Dr. Holbrook is holding

on to her salary here as long as she can, I beg you to disabuse him or her of such an idea. A greater wrong could not be done her. She is only trying to hold the fort until her successor comes to take command. For months she has been writing letters and trying to find clues to people who might come out here as missionary teachers of biology, but in the face of disappointment, pain, and physical weakness, she has proved her brave loyalty by staying by the school. If that has worked to make the Board feel that her successor was not an immediate necessity, it has been contrary to her dearest hopes. She had hoped to be able to hold on long enough for her successor to have a year or two of language study before being obliged to start school-work, but that does not look probable now.

One other thing that is a need I have felt since I came here is the desirability of the foreign teachers having more leisure to go among the people. That comes to the same thing, — that we need more on the teaching force, if we are individually to have time and strength to make calls, keep familiar with the daily life of the people, and know our constituency, — for a lack of which knowledge I have heard ourselves criticized, as it seems to me, justly. We are so taken up with school duties, including Bible classes and prayer-meeting and visits in our rooms from the girls, that other contact with Japanese comes incidentally and almost accidentally. Making calls and attending Japanese meetings is mental work which we can't do much of when we devote our entire strength to the school. Having more teachers than are necessary for the actual hours in the

curriculum, seems to me a source of great reflex benefit to the school, and one of those large things which it is worth while for us to ask you to be watching for an opportunity to grant us.

The largest question before us, as you know, is that of moving. To those of us who want to move, it seems a false move to tie up in land (with heavy taxes thereon) which would be insufficient for our needs, money which could be spent, as it seems to us, to much greater advantage in much more land outside the city. We should not go so far out as to lose the advantages of steam-car and electric connection with the city, but would secure ourselves ample room for buildings and exercise ground. We should thus be able to enlarge our boarding-department, thus concentrating our influence on more girls than we can do at present, when only

about one third of the pupils are boarders. And we should have exercise facilities to correspond with the number of boarders. Our present gymnasium is too small for proper basket-ball, or for classes which would represent the best economy of the teacher's time. We have only one tennis-court, and (since we have to draw a line somewhere) thus we cut the two lowest (and largest) classes out of playing. The Japanese are very much emphasizing physical culture in their educational system. Militarism may be a large part of the motive, but the object of health and vigor is worthy of a higher one. And in teaching our girls to make their bodies fit temples for the Holy Spirit, we want the help that plenty of breathing-space gives.

I did not intend to write you such a long letter. But this is the result of the consciousness of a sympathetic reader! And I hope you will forgive my presumption in writing after so short an experience on the field.

Cordially yours,

Charlotte Burgis De Forest.

Rec'd DEC 31 1906 174
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Tottori, Japan.
December 7. 1906.

My dear Dr. Barton, —

I took a tour a few weeks ago among some of the Tottori outstations, and I was so impressed with the work to be done that I decided at once that I would write and tell you so.

Of the three places where Mrs. Walker and I held meetings, — Hamamura, Aoya and Kurayoshi, — there is an evangelist at the last-named only. This evangelist goes to Aoya every week or two when he can, and an evangelist from here goes to Hamamura frequently, but otherwise the work in those places is the result of a wonderful lay activity on the part of some of the leading men in a company at work on the railroad

construction. They have succeeded in affecting not only their own underlings, but also the towns in which they are temporarily lodged while at work on their special sections of railroad. As the railroad is nearly finished, they quit this part of the country in a few months, leaving us to water and nourish the seed they have planted in their preaching services, temperance meetings, and Sunday Schools.

We ran across several fruits of the Episcopal work in Yonago, to the west of us. And some remark or inquiry of mine brought out the statement, from one of the Japanese Christians, that years ago an agreement had been made between us and the Episcopalians, with Kurayoshi as the division spot between their field and ours. Dr. Rowland, to whom I

wrote asking for a corroboration of this statement, if true, says that there was no formal agreement; but from his letter it is plain that an understanding to that effect has existed for years. Does not this add to our responsibility to work this field better? The possibilities for work for that one new woman that we are asking for are so enormous that it seems absurd (almost — for I mustn't forget a few things outside of Lottori field) to ask for only one! A monthly visit to these outstations (which are those to the west only, whereas there are others on the east as well, and more that might be worked in all sorts of points of the compass), with such classes for boys and girls, and with the women's work and the Sunday School and other children's work that she could find

in short order, would keep her from finding any mischief for her idle hands to do. Mrs. Walker and I have already had to refuse requests for Bible classes even, and Mr. and Mrs. Bennett are simply overrun with opportunities. Mrs. Walker and I have been pretty strong-minded about keeping to our language study, for we realize that that is our principal business just now, and the way we can best serve the Kingdom. But it is very hard to refuse Bible classes that one really would like to take. One reason why we refused was because the request was for them in English. If they had been in Japanese, it would have been in the line of our work and could be made a part of it. And besides, the boys who made the request had ample opportunity to go into other Bible classes,

in either Japanese or English, as Mr. Bennett has both kinds.

But I didn't intend to say all this - what I did want to do was to write of the opportunity here as a glorious and an imperative one, so that our new lady will hurry out to her inheritance here. I know you don't need to be told these things, but perhaps you know of some one who does whom this letter may reach.

Mr. and Mrs. Bennett are a splendid couple, and have found their way straight into people's hearts. But they can't do all the work, of a huge field like this, and they ought'n't to be asked or expected to do this. And the longer I stay here, the more wisdom I see in the mission decision that the Bennetts ought not to be left here alone, - especially for Mrs. Bennett's sake. The women-folk

do seem to require more diversion than men do, if we are to keep up spirit and elasticity. That is good psychology, isn't it?

So please send us a diverting young lady for Tottori, and send her "even one day sooner", as the Japanese phrase says, meaning "as soon as possible". She needs to get a little start in Japanese in Tokyo before coming here in September to begin in her field. And I suppose it's dubious even then if the Mission would let her come here so soon!

Many congratulations on Mr. Bell's assistance in the office. It must be a great comfort all around.

With best wishes for a happy new year,

Charlotte Burgis De Forest.

J. H. DeForest

American Board Mission
SENDAI JAPAN

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MAR 28 1900
JUN 7 1900

Feb. 27. '00.

Dear Dr. Barton,

Thanks for your warm appreciation of my letters. I never should write you so freely were it not for that trip to Maine we took together. That seemed to settle your place in my eyes as "one of the boys" of college days, & it has always been a pleasure to think of you as one of my extra-close friends. Anything in my line you are always welcome to.

I had looked forward to a quiet winter at home with Mrs. DeForest, and planned to dip into Japanese studies and dig out new-thoughts for the spring campaign. But unfinished work took me off in Dec., and an important funeral necessitated my presence at the other end of my 200 mile parish. Then the Doshisha consultations took me to Kyoto. Invitations to address Students' Clubs here & in Tokyo broke up Jan: Dr. Clark's delightful visit completes the exceptional events

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SENDAI JAPAN

of the winter.

That Doshisha business is no fun. It is going to be exceedingly hard to satisfy the trustees and the mission, let alone the Kumiai churches. It is evident that Albrecht must go & be clean, and he ought to go backed by mission vote, & Board money so far as is necessary to put the theological department on its feet. This ~~opens~~ deprives one of the very best mission fields in Japan of the man who has given a new life to all the work there. No better piece of mission work has been done for 10 years anywhere in Japan in my opinion than that of Albrecht's in Jōshu. He has overflowed into Tokyo & has won a big name as a ~~[illegible]~~ counselor among missionaries on these perplexing educational questions, and as an exceptional speaker in Japanese audiences. At the same time he has furnished scholarly articles for numerous magazines and is recognized as a leader in organizing work

and in earnest spiritual lines. He's a rare man. I confess to you I was badly disappointed last summer that his name was not among the D.D.s. It is left for some institution to honor itself rather than him, & I wish some big institution could have the honor. Cary is another man, nobly worthy.

But I had no idea of writing this. I'm wondering what can be done for Joshu when Albrecht leaves. It will be the hardest spot to put anyone into.

Half a year of Equal Treaties has passed, and I fancy there's not much satisfaction on either side. To be sure, it is a vast advance for Japan and the national pride is no longer offended at that extraterritorial business. But I wonder if the thoughtful people are really satisfied. Aside from formal congratulatory dinners six months ago, there is no

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marked drawing together of Japanese & foreigners. I think they see that political equality ~~has lifted~~ makes seem more marked the social inequality. Moral standards are different, as the Diet recently virtually acknowledged in rejecting the bill to make a man's actions as criminal as a woman's for the same act. And the spirit of school boys has not much improved in many places towards foreigners.

"We have no special difficulty here at Sendai," tho there have been ~~some~~ or two instances of spitting on unprotected women, and rude language is not uncommon. In upper circles there is no lack of cordial feelings — at least so far as formal intercourse goes. We make every effort to do the right thing. Recently our Governor was changed, and the ~~German~~ (Pres.) mission station ~~the idea of~~ a farewell feast combined with a welcome for the new Governor. Our advances

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SENDAI JAPAN

were very pleasantly met, + ~~I send an account~~ was greatly enjoyed by all concerned ~~publishes in the paper here.~~ Everything of this kind helps on good feeling I think, + I go in for it simply for this purpose.

One of the great missionaries in Japan is Fukuzawa Yukichi, the man who owns the great paper, Jiji, has a university, and is the author of whole piles of columns that have gone through repeated editions. He believes in no Creator, or God, but he's as near a Christian in his life as can be. He stands splendidly for purity, and the western idea of the family, and the strength & zeal of his last years have been freely spent in trying to lift moral standards between the sexes. He was engaged in writing his new book when stricken with typhoid fever last year. After partial recovery he has had his son and another writer put his papers in shape

and the book, recently issued, is in its 5th edition. It is one of the noblest pieces of work — this long fight for personal purity — that has been done in Japan. ~~God bless Fukugawa.~~

(He has just issued another book on "The Important Points of Morality." It has 29 chapters, one of which is — "Honoring Man & Despising Woman is a custom of Barbarous Ages." It is one more solid shot at the great defect of Japanese society.)

I start out this week in snow & mud. We have gotten new hope from Dr. & Mrs. Clark's visit. Mrs. DeForest joins me in kind regards to Mrs. Barton and yourself.

Cordially yours,

J. H. DeForest

AUG 11 1900
AUG 30 1900

Karuizawa, Japan,
July 15, 1900.

Dear Dr. Barton,

The mission at the An. Meetg. just closed appointed me to write you and the Prudential Committee on the necessity of increasing the allowances of pastors and evangelists in individual cases, unless we are prepared to lose more and more of their valuable services.

As you will be deluged with letters now for a few weeks, I'll try to get mine in first.

I studied carefully the general situation of the men with whom we are working, with the following results:—

There are now only 48 pastors and evangelists (there are perhaps 8 or 9 more where cases were not fully reported to me) averaging 4+ to a station. This is a sad deficiency. One after another they have been drawn off into more lucrative positions, averaging I think to get just about double what the mission allows. And as the expenses of living increase more rapidly than the power of the Christians to increase the evangelists' salary, it is natural that men of ability, even where there is undoubted consecration, should accept positions in which they can support their families.

Most of these men have been in the work

over 10 years and almost without exception are tried & valuable workers.

I did not secure the figures for Tōkyō, Kōbe, Tottori & Maebashi, but found that there are 1663 Christians connected with our aided work in the other 8 stations. These contributed for Christian work last year 3103 en, or about 2 en a member, which I fancy is the average all thro our field.

The heavily loaded rolls of the past 10 years have been pretty well cleaned up and hundreds have been dropped. But our evangelists & pastors (I speak only of aided men, this letter having no relation to the independent churches) have gained 431 new names in 4 years, & have increased native contributions by about 1800 en more than they were.

The average salary of these workers is 23.80 en which is about 3.80 more than 4 years ago. The Christians are increasing their proportion, splendidly in some places, as Sapporo, & Okayama. And in nearly all of the stations there is a forward move, tho it is small.

In making up our estimates for next year, though made only at the present living scale, we find they amount to considerably more than last year. The children of the pastors and evangelists are increasing and we must stand by them when

the Christians are too few & too poor to increase their salaries. Cost of living has very markedly increased. Pastors of independent churches are getting double the salaries of a few years ago, from 40 to 80 en a month, while evangelists working with us get on an average 23.80 en.

Now if we are cut down in these estimates again, we have not only the problem of how to keep these 50+ trained workers, but how to employ the new graduates from the Doshisha Training School. We cannot plan to go on without growth. Even if we contract our 12 stations into 10, as we are forced to think about, we still must expand & follow the leadings of Providence wider & wider into the towns & villages of the interior. We can't afford to lose more of these laborers, or rather we should be doing wrong to see them go without doing all we can to help them carry their work to a successful conclusion.

We are asking more than heretofore for direct evangelistic work, because it costs more, and because more doors are opening every year. We beg you not to overlook these facts when you pass on our estimates.

Very cordially yours,

J. H. Ostrom

Com.

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SEP 3 1900

Karuizawa, Japan,
July 26. '00. OCT 6

Rev. J. L. Barton D.D.,
and
Members of Prud. Com.,

Dear Fathers and Brothers;-

Dr. Green's letter to you, with reference to reenforcing Niigata station is none too strong. I gladly second all he has said. Possibly my statement may add a trifle to what he has so well stated.

I. This is the oldest of our stations in Northern Japan.

It is older than Tokyo, Maebashi, Sendai, Hokkaido. We early saw that it was a strategic point, and from the first the Board has cordially sustained us in making it strong and keeping it so. The Ballicks, Scudders, Albrechts, and others have all lived and worked there. We have had great schools there and a wide evangelistic work. Tens of thousands of Board money and thousands of private funds have been spent there in the

reasonable hope of putting in abiding foundations. The prolonged reaction has badly wrecked some of the work, but we believe we are called to hold the fort, and to work in the faith of victory.

II So far as Protestantism is concerned this great Buddhistic Province with 1,740,308 souls, is left exclusively to us.

Presbyterians and Methodists tried hard and long to gain a hold, but the prolonged reaction that has so weakened us, has virtually overthrown their work, thus leaving the whole field to us to take and win for Christ. I don't know of any other province like it in the forty-five provinces of Japan. Instead of the ~~two~~ one family we ask for, I feel ~~[illegible]~~ that we should plan to restore this station to its former greatness and strength, by asking for three. Instead of three evangelists as at present, we should plan for the employment of five times as many.

III. Realizing this, it cost our mission more pain to break into the present Niigata station than any other ~~[illegible]~~ action we have taken

for years.

To save the work so splendidly reawakened and organized in Tōshu by Mr. Albrecht, some fitting man had to be his successor. Hours and whole sessions even were spent by the mission at an annual meeting over Cary, Pedley, DeForest, and even Pettee, (whom to disturb wd be a calamity to the Okayama Asylum), and, at last, with no joy whatever, with only a responsibility on us that we could not throw off, the sad step was taken of removing Mr. Pedley from Niigata — with this one understanding, that the whole weight from mission shd be embodied in an appeal to you to send with speed a new family to take the place thus left vacant.

IV. Not to reinforce will simply imperil the remaining few who are so earnestly working there.

As things go, isolated families go to pieces here in Japan. It is almost a certain calamity, none the less certain because

gradual, to live thus isolated. And my experience of twenty-six years leads me to say that we ought to look to the early abandonment of the station, and reduce it to an out station, unless there is a reasonable hope of speedy reinforcement.

Much might be said, but believing our two letters reflect in a measure the earnest thot and desire of the mission, and knowing that the Niigata station, the members of which deserve our gratitude and admiration for the exceedingly great self-sacrifice they have made, will write you freely, and praying that He who has brought this station through many and heavy trials will bless you with power to impart new strength, I am,

Most cordially yours,

J. H. DeForest.

Com.

Sendai Japan
Oct. 3. 1900.

Dear Dr. Barton,

Thanks for your letter of Aug. 30. The fall work opens with plenty to do. You will be pleased to know that Messrs. Kozaki & Tsunajima have just visited our Aizu field. I have not heard the results of their week's work, but I know the Christians there had made unusual preparations to put these two leaders into touch with the largest audiences the theaters can hold. Besides Drs. Clark & Wright, Pres. Jordan has visited Sendai and spoken to the educational society here on High Moral Principles & on Agassiz. I felt after reading his 3 splendid articles in Independent this spring, it would be good to introduce him here. Unfortunately I was absent in Kanizawa when he came, but Dr. Schneder took him in charge, and he had a fine welcome here from educators, and made a good impression, taking back one young man to educate at his university.

The Hon. Shimada Saburo, M.P., also comes this week at my suggestion to speak

Kanizawa June 26, 1900

on the abolition of public prostitution. I expect excellent meetings. He will speak at the Govt. College once and in some public hall once. I have never met him, but he responded very cordially to my invitation, and then I put it in the hands of the foreign and native Christians to handle.

This is the great internal question of the year in Japan. Fukuzawa started it a few years ago, and since his illness, Mr. Shimada has taken it up in the most earnest spirit. His newspaper, the Mai nichi, has had some twenty editorials on it recently, and this movement has compelled the Home Department of the Government to decree that a harlot has the liberty to abandon her life at any time, no matter what term of years may be specified in the contract. This movement has clearly brought to light the fact that the police execution of ~~laws~~ regulations in the case of registered harlots is contrary to the laws of Japan, which recognize slavery in no form whatever, while the police have aided the evil houses in wholly restricting the liberty of their women so that they have no hope of ever leaving their brothels into which they are sold by parents or

I think many earnest Japanese are now for the first time waking up to the fact that their nation has a very bad reputation in this line, and that the morals of the nation, the family life, are being undermined sadly. The Tokugawa (Feudal) Age did not permit such unbridled and universal practice of assignation and harlot houses. But with the western system of one law for all, and with the vastly increased liberty of the individual, the social evil has undoubtedly increased, and nothing can remedy it but a new social conscience and nobler ideals.

We are living in a quiet moral revolution of thought, which will lead to good results in the near future. One of our Christians in Wakamatsu went repeatedly to the owner of the most flourishing bad house, and labored with him on patriotic and other grounds to stop his business — and at last succeeded in his purpose. That is one of the best things that has happened in this field.

In this connection, I think I wrote you a year or two ago that our Ex-minister Edwin Dun, while minister, had a Japanese

concubine and two children by her, and that he was posted in one of the native papers for this. I, one day, blurted out my deep dissatisfaction with Dun, before our noble Minister Buck, who had just praised Dun. I told him flatly of the shame Dun had brought upon us by this action. Buck was pretty surprised and said, "A representative of our nation ought not to have done that."

Now a few months since, I fell in with a Christian Japanese, Ito, a splendid fellow, who has for a few years been doing business with Dun. And I was immensely pleased to learn that Dun had married his concubine last year according to Japanese law, & that he recognizes her every where as his wife and lives with her. Do you know I fancy our minister Buck, in his most sympathetic and winning way, had a talk with Dun, & thus the result. I was much pleased also with Ito's saying that Dun absolutely refused to do business by means of wine feasts with dancing girls — the common way in pretty much all large transactions! And Dun was obliged to throw

up his business and go into the Oil business on this account.

Ebina has come out with a new Magazine in which he slaps the missionaries in his usual facinating style. I send you the clipping which will explain it. Nevertheless he is sowing Christian thought wide, not as we would, but reaching a crowd we can't reach. He baptized a teacher last summer on his Fukushima trip (he is employed by a Young Men's Club to go to Fukushima (60 miles south Sendai), once a month where he lectures on moral subjects in the morning to about 400, preaches in the P.M. to 50 or so, and holds Bible and prayer-meeting in evening), in connection with no church, and this teacher recently attended one of my meetings in Aizu. I urged him to lead others to meeting, and his prompt and emphatic reply was:- "I decided, on coming here, not to say a word about Christianity to any one". He saw my surprise at this, and I tried to show how a Christian can't conceal his faith, but must let his light shine. Ebina's work is thus one sided and incomplete, yet there is no doubt that

he makes men respect Christianity and paves the way for deeper faith.

I enclose a page from a letter from my friend, Dr. S. H. Howe, of Norwich, Conn. on the death of Dr. Lamson whom he knew so well. I confess in this connection to my desire to see Dr Howe on for the Annual Sermon of the Board. He has a noble missionary heart and a splendidly level head.

May I ask, when you write, if you can tell me what Edition Neesima's Life has reached. Mine, bought 6 months after his death, is the 6th edition, and I'd like to put it in an occasional speech to show how Americans loved him, how he is better known than any Japanese name in the homes of the United States, and how he introduced Japan to us more than any other man ever has.

But I'm running on again at great length. Wishing you a glorious meeting, and praying for a righteous settlement of this Chinese question, I am,

Sincerely yours, J. H. DeForest

through Egypt and Palestine together
We have been off at Conference
Commencement together occupying
the same room in his house occa-
sions talking up to the small
hours together and I never saw
anything that did not draw me
to him. I suppose his work was done
some great things he had only come
to his splendid prime and there was a
great future in him. I have felt
men since his death that a soldier
had been shot down by my side by
a bullet that was meant for me &
glanced aside to a man who caught
he illy spared. Well we shall all
fall on the firing line and our

Sunday, Oct. 31, 1900

dazed & bewildered before the sudden death of the Board's President Dr Lu[illegible]
It seems impossible to realize. He lived only coming to the zenith of power & usefulness. He seemed in many ways fit into the niche into which he was only two years ago, opportunely moved in a mediating way — an able to quell bad parties of factions that could be led to organize & do mischief under other than wise leadership. He was perhaps as aggressive as some might. Hence the fond of implicit. Mr Kes[illegible] was a man whom office under [illegible] to seek. He was called Centrifuge almost a faultless man. And so from fulness of knowledge. The tra[illegible]

TOKYO TEMPERATURE.

y 17, at 2 p.m., 20.° C.(=68.9° F.)

he Japan Times.

, WEDNESDAY, JULY 18TH 1900.

THE "NEW MAN."

hin-Jin (New Man) is a month-azine the first number of which ist made its appearance. The g spirit of the new journal to be Mr. Danjo Ebina, one of st known leaders of thought the Japanese Christians. He igned contributor of some of the interesting articles in the num-fore us, and from the style and st of thought we are led to con-hat the editorial and some other ed articles also come from the en. The object of the magazine re told—is to expound those re- and ethical truths which the or editors think indispensable spiritual guidance of the nation active partaker in the drama of progress, and which, more-hey are convinced their coun-n are beginning not only to iate the importance of but to keen appetite for. The object editors is not to preach the ntional doctrines of Christianity y are preached by the major-the foreign missionaries. They that religion cannot be im- wholesale, it must grow out native genius of the people. this point of view they are convinced that the truths of ianity, as they understand them not as the missionaries understand m, are making steady progress ong the Japanese. There are some ple, the editors proceed to say, o infer the decadence of Christian- in this country from the decline schools and churches supported by ssion money. Such a view of the ation is characterised as shallow d erroneous. The decline of these cols and churches is said to be y the natural consequence of the reasing pecuniary support from oad. From a truly religious point of view, the prospect is declared to be very encouraging. "For," they say, "the Japanese Christians have so far succeeded in their efforts to crystallize their religion in a new form so as to compel the foreign missionaries to retire to the back-ground. The majority of the Japanese Christians are now receiving religious instruction from Japanese teachers, while the number of those who enter the Church through the missionary channel is yearly de-creasing.....In other words, the centre of influence in religious circles is reverting more and more to the Japanese Christians. It is only those who are unable to grasp this truth that bewail the alleged decadence of Christianity in Japan... Men of this class entirely fail to discern with what promise germs of religious truths are sprouting up in the minds of the Japanese people..... They mourn, but we rejoice; they only see death where we hail a new birth."

Continuing the same topic in an-other article over his name, Mr. Ebina reviews with satisfaction the extraordinary change that has taken place in the attitude of our recognized leaders of thought toward religion in general and Christianity in particular. Twenty years ago, it was an establish-ed opinion among the educated Japan-ese to despise all religions as mere superstitions. Such was the openly declared opinion of men like Count Okuma, Mr. Fukuzawa, the late Dr. Toyama, Baron Kato, Mr. Nishimura. These same thinkers, with the single exception of Baron Kato, have of late come to hold very different views on the subject. The fact is that the leaders of the people have discovered by disastrous experi-ence the truth that mere science or philosophy is not sufficient for the moral education of a nation. The significance of the change that has gradually come over the mind of the country on this question is strikingly

THE KAHOKU SHIMPO.

illustrated—we are still quoting Mr. Ebina—by the fact that even a man like Dr. Inouye thought it proper on a recent occasion to declare rather in favour of religion. Even politicians like Prince Konoye and Mr. Sassa have not hesitated to draw their countrymen's attention to the important part which Christianity is still playing in the moral education of Western nations. Satisfactory as this change in the mental attitude of the people undoubtedly is, Mr. Ebina is persuaded that the majority of those thinkers who have declared more or less in favour of religion as the basis of morality, still labour under grievous misconceptions about the purport and character of Christianity. As the result of the new impulse imparted to it by modern science and under the influence of the latter's iconoclastic tendency, Christianity—says Mr. Ebina—has been quite revolutionized. Our scholars and statesmen have in their minds the old unrevolutionized form of Christianity when they talk about it,—the same form of Christianity which has been brought among us by the foreign missionaries. No wonder then that so little progress has been made in the work of Christian propagandism. Mr. Ebina and his co-workers propose in the future numbers to discuss the various moral relations of men in the light of what they believe to be the fundamental principle of Christianity. We refrain from offering any remarks of our own on the opinions we have thus far attempted to reproduce; we shall content ourselves with observing that these vie[illegible] are advanced in a vigorous and [illegible]teresting manner.

Sendai, Wednesday, February, 7th, 1900

GOVS. CHIKAMI AND TAKASAKI INVITED

Those who passed Higashi San-bancho day before yesterday would have doubtless wondered why the Japanese and American national flags were flying in the snowy air at the gates near the Miyagi Jogakko. In appreciation of the good friendship of the old governor and to show proper respect to the new the foreign residents of the city invited Messrs Chikami and Takasaki to a magnificent dinner, another instance of good will existing between the Japanese and foreigners in their social intercourse. There were present, besides the kens' cheif executives, Superintendent of Police Takenouchi, Mayor Satomi and twenty four foreign ladies and gentlemen. After a pleasant social chat in the parlor they were shown in to the dining saloon which was decorated with flags and buntings as artistically and tastefully as the American ladies only could. After all were seatedDr.G. De Forest, representing the foreign community, spoke in his usual fine Japanese of his regret in parting with Gov. Chikami whose excellent character and knowledge of English made him a warm friend of all the resident foreigners, and hoped that same should be repeated in the new governor whom he welcomed with as patriotic feelings of a Japanese subject as any of us. Gov. Chikami answered in English thanking the present for this unexpected manifestation of good will, and desired their co-operation in the improvements an dreformsof the city where it was their fortune to cast their lot to live. After hearty *Banzais* for the Emperor of Japan, President of the U. S., the two governors and the resident foreigners a splendid dinner was serned and very pleasant one hour was spent in a conversation on various topics of the most agreeable nature. This all took place at the residence of Mrs. Hoy. Now the guests were taken over to Dr. D. B. Schneder's, the pass of the two houses being made over a line of new planks purposely placed, showing how every precaution was taken in our foreign friends' respect to the men of distinction. Here they were entertained by Mrs. Denning's excellent music, phonograph and other things, and it was oweing to the pressed time alone that the Japanese officers were compelled to bid their kind entertainers "good day." No use to say that they were highly pleased and the relation between the two nationalities was much enhanced, in this city at least, by this oppartune and thoughtfull act on the part of the foreigners.

181.

Sendai, Nov. 8 1900.

DEar Dr. Daniels:-

It is a shame that I have neglected your good letter so long, and I beg your pardon. I tried repeatedly to get Mr. Katagiry to write up his work for Mr. Grant of Meriden, and he promised to do so, but his modesty has evidently prevented him from keeping his promise. I will therefore go at it myself and willsee that Mr. Grant is kept in material.

As I have an address this P.M. I will only stop now to thank you for the ADDRESSES ON FOREIGN MISSSIONS. I valueevery thing that came from DR. STORRS' gifted head and heart. Many thanks.

I have had a very busy year & never had so many invitations to speak. I have had a delightfullhome too.

With love to you & all,

Sincerely yours,

J H DeForest

Nov. 21, 1900.

Sendai, Nov. 1903.

Dear Dr. Daniels:-

It is a shame that I have neglected your good letter so long, and I beg your pardon. I told respectably to get Mr. Rigsby to write up his work for Mr. Grant of Meriden, and he promised to do so, but his modesty has evidently prevented him from keeping his promise. I will therefore go at it myself and witness that Mr. Grant is kept in material.

As I have an address this P.M. I will only stop now to thank you for the ADDRESSES ON FOREIGN MISSIONS. Invaluable things that came from Dr. Storrs' gifted head and heart. Many thanks.

I have had a very busy year & never had so many invitations to speak. I have had a delightful one too.

Yrs lovingly to you all,

Sincerely yours

Sendai Kagoshima
Nov. 8. 1903

182.

DEC 21 1900

Sendai, Japan.
Nov. 21, 1900.

Dr. J. L. Barton,
Boston, Mass.

My dear Dr. Barton-

It is some time since I wrote you, but it is not because I have forgotten my obligations. The fall has been fully occupied with preaching andlectures and growing social duties. Besides these we have been to the Great Conference at Tokyo which used up two weeks. It was a helpful meeting. I feared at first that the utter ignoring of the presence of 14000 Christians in the cityWould have a very bad effect upon our Japanese brethren, but the good common sense of the missionaries saved the situati on. I have written a brief account of it for the Independent, at the request of the Conference Com.

Allhin is very kindly going over this northern field with his popular lantern lectures, having full houses wherever he goes. He is accompanied by Mr. Snyder, as Bible seller- Mr. Loomis paying his expenses.

The change of governers three times this year has taken some of the time of those of us who are interested in society here. Ever since COL. BUCK wsa here, we foreigners have been more welcome in influential circles and I feel it is important to take all such openings and advances. So when a Governor goes away, or a new one comes, it is both a pleasure and a duty to show them some social attention. And with the formality of the East this takes time, and thought. Then we all were invited to unite with the prominent ladies and gentlemen of the city in a sociable. 300 were present. One of the editors said it marked an era in social and moral movements of teh city, for it was a proof that social entertainments could be carried on without

Cordiallyyours, John H. Deaver

SAKE and GEISHA,or dancing girls.

You remarked in one of your mission letters that you could not understand why Curtis was voted to Okayama or Sendai when the demand is so strong for reinforcements in TOttori and Niigata. There is no other reason than that of his family. I certainly feel , and I think every member of the mission does too, that to locate Curtis on the Northern coast, where the climate is more severe than the Hokkaido would be simply cruel and blameworthy. At Okayama or Sendai he would be in an endurable climate and where he could get good medical advice. MRS. Curtis needs such a place as we conscientiously suggested. I only regret we are so liable to loose themto our work. They are lovable people.

Perhaps some one else has written you about it, but I will just mention it. In the HERALD, or some other report the aided pastors and evangelists are classed as "Helpers" which rubs them up the wrong way and often leads to bitter writing in their newspapers. They may be over sensitive , yet after all I sympathize with them, and would like to see them made comfortable if possible.

We are all sorry to hear that the debt is so large.We all would chip in if we could and give the dear old Board a lift, but with rising prices and widening social duties, for the first time in my life, I have had to turn my one-tenth largely into lines not directly for Christ's sake.WE do not like it at all but that is the only way out. But we shall not trouble you with our little troubles. Rather we pray that you in your great and perplexing questions may be divinely guided. Especially do we sympathize with you in the heavy burdens that you and Mrs. Barton have borne these many years.

Wishing you a blessed NEW YEAR I am,

Cordiallyyours, John H. DeForest

P.S. The Buddhists are making hay out of the missionaries in China as the cause of the row. They have sent out in Eng. & Japanese a document which I forward you, with the suggestion that, as the various Boards are "authorities" on this matter, you and the other secretaries, in your annual meeting in New York, make a suitable reply. We missionaries of several boards here in Sendai think that a reply to Protestants from such a body as yours would be a good document to translate & send to these honorable gentlemen & Buddhists generally. Perhaps you may think it better to pay no attention to the document, but the battle with the pen is on in the East, & I see no objections to your pitching in full tilt.

DCT.

183.

Rev. J. H. De Forest, D.D.

JAN 7 - 1901

American Board Mission
SENDAI JAPAN

Dec. 6. '00

JAN 9 1901

Dear Dr. Barton,

Mrs. DeForest & I want to send you our love for Mrs. Barton and yourself, & our hopes that the New Year will bring her new strength and health. We often have thought of and spoken of this prolonged trial of your both, and you have had our sympathy and prayers. I'm afraid our peppering you so often with petitions for new men will get to be a nuisance for you, but we mean to ask so long as there is any hope of receiving.

Most sincerely yrs,

J. H. DeForest

184.
JAN 7 - 1901

Sendai, Japan.
Dec. 6, 1900.

Rev. J.L.Barton, D.D.,
Boston, Mass.,

Dear Dr.Barton:-

The question of reinforcements for our mission will not down. Your sympathetic reply to our urgent letters for families for Niigata and Tottori was after all a little discouraging. As Newell said--"Just as I knew it would be." We all know the constant demands made upon you and the constant deficit in men and money. So when I heard that our C.A.I. had not only renewed our former request but had doubled the number of families asked for, I was sorry for you.

But on the other hand, you would not like it if we did not show you the true needs of this field and ask persistently for what is essential to its best development. The fact is that the old conditions have changed so much for the better, that I ,for one, see much more clearly the opportunities right before us. And I think we have got to decide very soon upon an abandonment of some of our stations, or upon a policy of holding what we now have by means of reinforcements.

We have lost our beloved Gordon. Hawaii is pulling hard for S.L.Gulick. That would probably mean that the whole Gulick tribe will follow. Miss Gulick is decided to go, I hear, and Mrs. Clark's health in that lonely station of Miyazaka may draw off that family too. We are all urging Gulick not to give up his bright prospects of large success here, but if he elects to go, we must abandon Shikoku. He has ,I think, done more to stir up that great island than any other foreigner, and if you have any influence with him,I hope you will exert it to keep him in Japan.

My position with reference to asking for reinforcements has been somewhat different from that of many others, For many years I refused to vote for new members unless we could do so in a united request with the Kumi-ai Body. And you will remember my refusal to go back to Japan unless the Japanese desired it. I have long hoped that our relations with the whole body of Kumi-ai Christians would again become cordial enough to resume cooperation. BUT I now feel that our future relations, while friendly, will have to be carried on in diplomatic lines as distinct bodies with no mutual responsibilities. As an illustration of their way of doing things, they recently decided to make an effort to boom self-support in all the work we are engaged in, without a word of reference to us. There are some thirty aided churches that are to become independent in three years, according to their plan. Of course they know that we shall be glad to see this done, but it is odd to see them all of a sudden jump into our especial work, and propose to make it spurt without a word of consultatien with us. However , such interference is a welcome thing. Only it goes to show that there is no likelihood of any cooperation in the future. BUT since there is now no opposition to the coming of new men, provided they be up-to-date men, and since the local Christians with whom we are working are as eager as we to get new men, I feel that the doors are open wide, and there is a responsibility on us to hold all the stations we have, and work out into the unevangelized regions as widely and as effectively as possible. Therefore I am thoroughly converted to this policy of reinforcements not only for the Doshisha but also for our twelve stations.

At the request of other members of the mission I gladly add my name to the petition lately sent you, and the Prud. Comp, to whom, with you included, I send my best wishes and prayers that you may all have a blessed NEW YEAR and may see new manifestations of the power of God both at home and abroad.

Cordially yours,

J. H. DeForest.

185
APR 1 1901
APR 8 1901

Sendai, Feb. 24,1901.

Dear Dr. Barton,

Thanks for your very pleasant reply to my letter. I don't see how you get time to notice each one of us as you seem to do . Dr. Clark tried to do that and he busted himself up . So go slow as you can. If you don't send me replies, I shall know it is all right.

Having preached last night and this morning I feel that it is the best thing to stay home and send you a few lines this evening. Ihave just looked up the statistics of mission work here for the last 15 years, and find it worth a glance. 1885 had 3115 baptisms. Protestant Christians numbered 11678. There pere 143 missionaries, 55 of which were of our Mission. The high water mark was reached in 1888, when there were 6959 baptisms, making a total of 26514 christians, who contributed 64455 yen. That year there were 445 missionaries, of whom 79 belonged to us. The highest contributions were in 1891 when 34000 Christians gave 74070 yen. That was the time when our mission was at its highest number--64. The reaction then set in full tilt, and in '95-1900 the baptisms were only 2515 each year. Protestants then numbered 33500, and gifts fell to about 61500 yen. Since successful treaty revision came in sight, the so called anti-foreign sentiment began to disappear, and for the last three years the number of baptised has been a little over 3000 a year, and the contributions have risen from 95587 yen to 109000 yen. The list of baptized has steadily increased in spite of the prolonged reaction till now it stands at 42451 Protestants ,26904 Greeks, 54800 Catholics. The missionary force stands at 757, 82 of which are ours.

Get what encouragement you can out of these figures. The spirit of self support is on the increase unaccompanied by opposition to missionaries. This Sendai field raised 350 150 yen more this last year than the year before, and the

Sendai, Dec. 6/19

10214 Kumi-ai Christians raised 31745 yen, by far the best proportion of any of the larger societies. Mr. Kozaki told me the other day that their Missionary Society raised 5000 yen last year, which is 2000 more than they have heretofore planned for.

I spent a delightful three days in the work of the Reformed Church Missionlast December, and was rewarded with a vote of thanks from their Evangelistic Committee " for services rendered in so generous a spirit to our work". I would like to get a similar reward of merit from our Episcopal and Catholic brethren before I shuffle off this mortal coil.

Col. and Mrs. Buck are in the States for a short vacation and I hope you will show them some attention. They are worthy of all regard for their love for us all. I wish the mission boards might unite in showing them some attention.

Please keep an eye on Van BUrgen. I wrote Dunning about him and i fancy his articles won't appear again in the Congregationalist. I fancy he is trying to secure by his writings a place as consul out here in the East somewhere, and I should be sorry to see a man with his reputation come back to the East.

I don't think it possible hardly, but if Col Buck could manage to have one of us in this large foreign community appointed a deputy of some sort, without salary, it would be a great comfort to us all. Legal papers have to be signed in the presence of an official. Marriages take place. Death has let us alone so far but we can't count on that. It is a great expense and exceedingly aggravating at times to be compelled to go so far as Tokyo for some trifling yet necessary recognition from an official. It has been tried before and I don't have much hope, but you can do some things that others have failed in and I encourage you to try. The largest mission should have the appointment if it can be secured.— The Reformed—

I wrote to the Smithsonian , Washington, last Nov. asking for Annual Reports and any documents that would be useful out here, but I get no reply. Could you secure them for me, say for the last five years? If not for so far back, as far as possible. I want books like fury. Some I have gotten from Washington have done lots of good.

A few weeks ago I was asked to lecture on the United States before one of the Middle Schools of the city. The Principal called with warm thanks and in the course of conversation showed much sympathy with our work. Two days ago there was formed a Young Mens Club of 18 members in that school, and the pastor of one of the churches was invited to make the address, and one of the deacons made another. The Principal gladly gave the use of one of the school rooms for this purpose.

When you go to India please stop off here. I can get you a very much better reception now than you had before.

Wishing you and Mrs. Barton every blessing I am,

Sincerely yours,

J. H. De Forest

186.

Sendai, Apl. 10,1901.

DEar DR. Barton,

If my machine will behave for a few moments I'll send you a few lines.

The reply to the Buddhist letter has appeared in Japanese dress, and has been distributed, tho how widely I do not know. I took a copy to each of the papers here, but they did not give any particular attention to it. I also sent ~~one~~ several to each of the evangelists, and they appreciated the value of the reply. The Maishu Shinshi, Mr. Kozaki's paper, translated the INDEPENDENT editorial on it and agreed with the friendly criticisms therein. The fact is Japan is too hard pressed with the Manchuria problem to pay much attention to any religious matter.

There are signs of much interest in Christianity here and there in Japan. There is even a beginning of inquiry into the supernatural (so-called) part. A prominent citizen and his wife come tonight to talk over the question with me. This is I think a direct result of our social life with the officials, teachers , and lawyers. Miss Alice M. Bacon spent a few days with us last week, and I secured her an audience of teachers and of prominent ladies, to whom she spoke very helpfully of the power of woman. And she spoke to an unusual audience in our church in an admirable way. I mention this to show that public opinion concerning Christianity is surely changing.

I wrote you in Feb. to secure me the Smithsonian Annuals if possible. Ihad written for them last fall and had given up expectation of receiving them. They arrived, five vols., and

Sendai, Apl. 24 1901

I am immensely pleased with them. In case you have requested them for me and they come, I will gladly pass them over to the library of the Govt. College.

We are looking forward to the coming of new men, And we hope that nothing will turn away Trout and Tadous. We shall certainly give up some one or two Stations soon unless we are reinforced.

Let me confide in you a bit of perplexity we are in over the future of our boy Jack and also of Louise. Jack wants to go to Yale and is unsettled somewhat in his plans. He believes in his father and writes me freely, but both he and I feel that it is a great loss that I am not with him at this time to give the right bend to his plans. I have written fully , but it may become almost a necessity for me to go to him at a moment's notice. I have longed to see my girls graduate at Smith, but have choked down the desire because I don't want to leave my work now, and because Board Funds are not flush. Now comes Jack's need of me, and Louise's health may require her mother's care and a year's vacation from school. All these things force me to ask you to secure me a conditional permit to come home for six months, one that I can use with the consent of our C.A.I. for this express purpose. I should not use it unless very grave questions about the children compelled a speedy return. Jack feels that he must leave Auburndale, and study elsewhere a year before entering Yale, and it is this that may cause my return. I have written him and Dean Wright of Yale freely, and hope it may be all well, but would feel much safer if I knew I could get at the lad quick.

Cordially yours, J H DeForest

Sendai, June 3,1901.

Dear Dr. Barton,

So you are on your way to India. I am glad you sent your various addresses in advance, because it shows that you expect us to want to send you the news from this field. So here goes.

First of all you will be glad to hear that at last the churches are waking up and that little revivals are in order heoe and there . We have just held three days of theater and otheo meetings here in Sendai, and nothing like it was ever done before in this city. The meetings began with about 400 hearers and in two days rose to 1700. Dr. Harris of SanFrancisco was here , and the citizens of Sendai made him a great feast, the Gov. presiding. These great men , several of them, went to some of the meetings also. Public opinion has completely changed concerning Christianity, and we missionaries are met cordially pretty much everywhere.

Some 30 persons handed in their names at the close of the meetings as having decideD to follow Christ, and we know of several others who are pressing forward. Within the last two months there must have been over a hundred conversions in this field among all the denominations. But in Tokyo it is astonishing to see over 900 ~~800~~ decisions within the last month. To be sure most of these are from the student class, and so will not be a proportionate aid in financial matters, but if we can have all the students to train that we long for, we shall not worry about money.

Sendai, Apr. 10, 1901

This work has multiplied meetings and I have had extra invitations to speak here and there. We are learning the value of music too in evangelistic work. I t is nice to have the students of the Gov. College go out a hundred miles to sing the Gospel Songs. If this movement can be kept up we shall get there yet. It is a blessed thing to get into the edge of a revival again. It warms one up and brings one back to the old old truths that have the life in them.

I learn that you secured me some Smithsonian books, for which I thank you. I also received a set direct from the Institution and so I will present the others to the Gov. College library here. The Pres. of it has asked me to secure these books for the College.

After three weeks of interregnum a new Cabinet has been formed, but it looks as if a very small breeze would blow it over. The fact is that the Govt. is in a tough spot, as neither an Imperial Cabinet (now in power) nor a Party Cabinet (like Ito's) can now exist with any guaranty of success. The Peers and the Representatives are in for a fight to the finish, and there is no statesman of ability enough to solve the problem . That set of new young cabinet members of whom Col. Buck spoke so hopefully to me , have all been bowled out.

Kikuchi, Pres. of the University, now new minister of Education visited Sendai the other day, and I had the pleasure of being at a big feast given in his honor. In his address, he said he did not drink sake,

and that is an exceptional way of beginning an address here. It was good to hear a public declaration like that when so many say that they must drink sake in order to get an entrance to influencial society. He told me he had been invited to Yale this fall to receive ½½.l. (my machine slipped up on the degree. It should be LL.D.) Yale has showered honors on Japanese this time. I suppose it is a return for Ladd's Decoration from the Emperor.

That reminds me that Hume has received an Imperial Honor. So please tell him how glad I am. when you see him. I'd like to hug him for it. Hume is leaving a deep impression on India. Long may he live.

We are glad that Mrs. Barton is able to go with you. We send her our warmest regards, and to you likewise. Also to Mr. Whittemore, whom we once had the pleasure of seeing in our home here. We are ready for you and him here again. You would have a very different welcome now. Come and try it.

Cordially yours,

John H. DeForest

P.S. An exceptional spirit of union is apparent among most of the denominations. Bishop Tyson deserves a medal. He has regular monthly exchange of pulpits in Hakodate & calls for a general communion service! The sun do move.

DeF

178.

Sendai, Japan,

June 3, 1902.

Dear Dr. Daniels,

Thanks for your letter of inquiry as to the reasons for my possible return to the States, and also for the sympathetic tone of your inquiries. I wrote the letter, hardly expecting a favorable response to so exceptional a request, but with the possibility of having to return without waiting for permission. I should dislike exceedingly to take such a step, and of course should not do so without full consultation and approval of our C.A.I., and should then hope for your endorsement of my action. I was getting sorely perplexed over the children, and feared my absence was a wrong to them. I cannot go into particulars unless circumstances should compell me to do so. I hope now that what I feared is averted and that there will be no need of raising the question. If a necessity should arise, I am grateful in the thought that our P.C. is always sympathetic and generous towards every missionary, and I will rest there for the present. Any kind word you can speak to Jack and Louise will be appreciated by their parents.

There is a blessed work going on in Japan this Spring. A new life is coming to the little churches, and hundreds are deciding for Christ. The harvest is already greater than any of us dared hope for. I have been in demand for wider work and speaking than usual. Everywhere the Gospel is being preached as never before.

With kind regards to Mr. Ellison,

Very cordially yours, J H DeForest.

Sendai, June 3, 1901
Rec'd in Boston, Aug. 12

Sendai, Japan,
July 22. '01.

Dear Dr. Barton,

At our recent annual meeting, I got the mission to vote to ask the Pru. Com. for $75.00 (gold) extra to enable me to carry on the work in my field the rest of the year. The vote is rather an unusual one, for we all have done every possible thing heretofore in order to save you from the embarrassment of these extras. But the vote was unanimous, for I am really up stump. I made my estimates close last year, and being cut down, I am at a loss how to proceed. Here are the facts:—

I asked for $1053.00 and received $885. This was nearly $100 less than I had for 1900. I have two pastors and five evangelists to look after, as the following table shows:—

Circular from Japan June 3. 1901

				Salary.		Expenses.		1902	1901	
					from Station	from Mrs	from Station	from Mrs	asked for	asked for
				Yen	Yen	Yen	Yen	Yen	Yen	
SAPPORO.										
B										
Asahigawa	1895	54	G. Sugiura	23.50	11.50	0	7	282	360	
Emmanuel	1897	19	T. Udagawa	14	4	1*a*	2	180	216	
Naru	1897	19	Y. Hachidani ...	28	0	5.67	8.50	404	384	
Two new places ...	—	—	—	50	0	10	—	720	—	
D										
Iwamizawa	1892	70	M. Uchida	20	10	2.40*a*	13.60	270	264	
Sapporo	—	—	—	—	—	—	—	0	72	
Tokawa	—	—	—	—	—	—	—	0	156	
								*a*Travel.		
SENDAI.										
B										
Hizusawa	1885	57	S. Takahashi	19	3.40	0	27.40*e*	228	240	
Kanuma	1893	30	K. Mitani	23	0	0	47*e*	276	252	20
Takata	1898	11	N. Shimozone ...	7	7	84*e*	25*e*	168	180	
Hange	1898	11	T. Akiyoshi	23	0	0	18*e*	276	276	20
Kitagata	1885	10	K. Takata	20	0	0	43*e*	280	240	
D										
Takamatsu	1885	49	J. Kaneko	21.40	8.60	0	106.80*e*	257	192	
Sendai	1886	65	S. Katagiri	18	6	0	130*e*	216	216	
TOKYO.									1596	40
B										

Pais for protracted illness

Necessary increase of aid for 1901.

12

12

65

89

Adding these three amounts, gives yen 1725, or $862, which is absolutely necessary for this one branch of my work. So that out of the $885.00 received for all my work, but $23 are left for the following: —

SENDAI.	1902	1901
Touring	$ 125	125
Tracts	50	60
"Kwai"	20	25
Medical aid	40	
	$ 235	210

In other words, the most valuable part of my personal work — Touring — must suffer, nay, must absolutely stop for the rest of the year, unless I can get immediate

relief. (We are in the midst of the best and deepest & widest revival movement Japan has yet witnessed. We are bending everything for this work. Invitations far beyond my strength have come to me, as to others.) And I stated to the mission in making this very insufficient request that if it could not be granted, the only way for me to have any farther hand in the fall work would be to offer my services to any mission who would pay my expenses.

I ~~have~~ appealed to a few friends for aid this spring, as I knew I could not save my work with the cut down. Mrs. Tiffany kindly sent me $50.00, & I have a promise from my Greenwich relatives & friends of a contribution that may amount to $30.00 more. Therefore I ask only for this insufficient sum $75.00.

I have regularly for the last 5 years averaged to put into my work $100.00 or more above the amount granted. My ad-

dresses in the States some 6 years ago won me some friends who very generously gave me from time to time various small amounts for my work, & thus I have endured the cuts. But I am at the end of my rope now, and this first year of the century, this first revival year, is on us. Whether you have the ability to respond or not, I have no one else to appeal to. If you can't do it, I shall do my level best without it.

The needs of the evangelists have increased more rapidly than the ability of the Xns to aid in their support. The contributions, the self-sacrifices of the Xns, increase, but this wide revival movement touches mainly young men who are not heads of families, and there will be no such proportionate financial gain at present. But these young men must be cared for even at increased expense of the mission.

We had a good mission meeting, but there were many tired missionaries present. I spoke six times on my way down and back, once in the Tōkyō YMCA, once at the graduation of the Kōbe Girls' School, & once in the Kōbe Club with Mr. Miyagawa before a fine audience, &c. We were booked for a 15 days' trip in Mr. Rolland's field, but the day we were to start, both Mrs. DeF. & self had to go to bed & stay there a week. We hope to start for Sapporo tomorrow, but shall let touring rest a bit.

I beg as speedy a reply as possible. My fall work is well blocked out, and I hope the forward movement in U.S. will enable us at least to hold our own here.

Our two daughters graduated with honor at Smith. With best wishes and prayers for the India trip, Cordially yours,

J. H. DeForest

Sapporo, July 29, '01.

Dear Dr. Barton,

After sending you my urgent request for an extra $75.00 for my fall work, I managed to leave Sendai, and Mrs. DeForest and myself reached here, where we are trying to get strength for the rapidly increasing work. I brought all letters here, and in looking over my mountain, I discovered yours of Apl. 8 asking an immediate reply to the questions our President, Mr. Capen, desired to learn about.

It's a sin and shame to have neglected that letter for three months. It was an oversight, due to continued absence from home on these new and encouraging evangelistic tours — invitations I could not refuse. All my strength was given to this, several very important addresses being assigned to me. Everything was neglected for this

Answer July 29, 1901

which I am eager to enter again after a few weeks needed rest.

I fear my reply may be too late to be of any use, but will send it in the hope that it may prove at least an emphasis on my request by the last mail. The money absolutely needed for the work already in hand, just as it stands in Sendai, is given in the full estimates of our mission as voted July 7th. You already have received this from Dr Learned, & I have not the figures with me. As to Educational Work, there is none connected with our station. As to church and other buildings, we never use mission funds for them, but if permissible, a sum of $500.00 for the struggling church of Wakamatsu would be a great impulse to the work there.

We ask for no more missionaries for

Sendai station, because there are already five denominations ~~be~~ here besides ours. But if there were men and money enough, I would urge the division of my field, and a new station in Wakamatsu (25,000 pop.), in which region we have four evangelists, and the almost exclusive run of the valley of 250,000 people. But with so many urgent places, I have no heart to urge this. One family and one single lady would be needed for this field. $2500.00 for residences besides salaries would be needed, and as the work widened, sufficient support for four more evangelists — $1000. a year.

Under the head of "Native Helpers" however I would say that it has long been my ambition to have 10 evangelists in this field. We have 7 now. I desire to ~~secure~~ save to the work one of our best and oldest workers, now in California. His support will cost perhaps $250.00

after his return to Japan. If I could be encouraged to hope that one more such evangelist could be employed in my field, I should be immensely pleased. To sum up,

For Church Building	$500.00
" New Station - Houses	2500.00
" " Evangelists in new station.	1000.00
" One new evangelist in old.	250.00

Regretting that I didn't get this in earlier, and begging for that $75.00 whether any of the above comes or not, I am,

Very sincerely yours,

J. H. DeForest.

P.S. Our mission meeting trend was very optimistic - unusually so, and we all feel that it is time to brace up anew. I should not have mentioned such a thing as a ~~new~~ division of our station, had I replied to your letter in May. The above figures reflect the hopes of our Ann. Meeting.

DeF.

Sapporo, July 29. '01.

Dear Dr. Daniels,

Many thanks for your kind letter of June 28. When I wrote of the possibility of being obliged to return to the States it was owing to the needs of the children for direction. To make mistakes now will tell hard on their futures. But we hope they are going well now. We are especially obliged to you for your words for Charlotte. It is remarkable how many different friends happened to have an opportunity to speak for her. I am much pleased that she goes to Meriden, rather than to some of the other places that were opened to her, with even better financial offers.

It generally happens that I wear out every 6 or 7 years. This year's work so far has left me well worn down. Both Mrs. Def. and myself have been in bed since Mission meeting, but are getting up O.K. now I trust.

Sapporo, Aug. 23. 01.

Rev. J. L. Barton, D.D.
Boston,

Dear Dr. Barton,

It happens that both Mr. Rowland and I have recently received letters from Mr. Curtis on the subject of his reappointment to Japan, and we have fully talked the matter over together. The result is Mr. Rowland's letter to you, and I wish to say that I endorse every word of it. I would write more, but Mrs. Deforest and I have just returned from a two weeks' trip into the interior of Hokkaidō, – the hardest trip physically I ever made, the blessedest trip spiritually.

The summer has been a bit unkind to me, but I hope to do full work provided the Board's Treasury can grant me the extra I lately called for. I hope the heat has not harmed you.

Very cordially yours,
J. H. DeForest.

Show at least one hand.

Sendai Japan
Sept. 15. '01.

Dear Dr Daniels,

That was a most encouraging letter from you — Aug. 3rd — telling of that Maine man's gift of $75.00 for my fall work. Please tell him he is a Christian brick of the first water, and I would like his name and photo. This gives me new courage, and I know he will follow the gift with his prayers. I have secured the aid — most valuable — of Rev. Mr. K. Miyama, to work with me in four centers for two weeks, and he began this morning with an audience of 600 prisoners, where his splendid and touching appeal to repent brought numbers to tears, and when he closed with the request that those who would repent should raise the hand, I think there were very few in that prison hall who didn't show at least one hand.

Supplement Japan
Aug 28 1901

There will be a harvest of news from Japan this fall. You won't need to complain much longer of our neglect to write. Only everybody is too busy to write. I've just sent you an illustrated article on my Hokkaido trip.

We missionaries of Sendai have just organized for Mott's work here of three days. This week we organize for the fall campaign of aggressive work. I have been asked for far more addresses than I could possibly do. I start out with Mr. Miyama in a day or two. We are full of glad & hopeful work. There may not be many baptisms in our churches north to report this fall, but there is a wide and deepening interest in Christ's Gospel, & a new courage & hope in all hearts.

Again with thanks to you & my unknown friends, I am,

Cordially yours

D. H. Defrees

NOV 4 1901

Sendai, Japan.
Oct. 19, 1901.

Dr. J.L.Barton,D.D.,

Dear Brother,

Mr. Mott's work has begun with great enthusiasm and success. He came at once to Sendai and commenced here. There had been thorough preparation everyway. All the churches united with one purpose, and groups of prayer-circles met daily to invoke the divine blessing on the beginning and end of Mr. Mott's labors here. The Government College opened to him and he delivered a most convincing and winning address before some 800 students and teachers. The two night's meetings resulted in the decision of 142 students. The most of these were admitted to the Y.M.C.A. at once, and all of them were divided into Bible Classes and assigned to the various churches in the city. Seventeen of these asked for baptism in our church last Sunday.

Another result was the wide influence upon the MiddleSchools throughout the North. Many delegates attended and were so impressed that they asked to have Y.M.C.A. formed in their schools. So that instead of three associations there will soon be eight.

At Mr. Mott's request I accompanied him to Tokyo where I saw another series of his wonderful meetings. Our beloved Minister, Col. Buck, attended one of the meetings and gave his warm encouragement by saying that such meetings could not fail to benefit all Japan. The Hon. Kataoka Kenkichi, President of the House of Representatives, also made one of the addresses. That difficult place, the Imperial University, also opened to an address, and that evening at the Central Tabernacle 84 students out of an audience of 800 decided for Christ.

Mr.Mott thinks that the preparation of Japan for a rapid

Sendai Japan
Sept 16, 1901

reception of Christianity is simply marvellous. He repeated it to me again and again. Just as I began this letter one came from the States saying;- "The Japan Mission has not called forth the enthusiasm that some other missions have". It has long been my belief that there never was so hopeful a field in all the history of missions. There never was a field in which the conditions were so favorable to a speedy victory. And if the churches are losing their interest in Japan it is at just the wrong time.

Col. Buck invited me very cordially to be his guest at the Legation, but for various reasons I contented myself with a tiffin and a talk. I think I told you two years ago how our former Minister , Dunn, had a secret mistress while he was in office, and that he had two children by her. When a native paper published that I felt mad, and I made a very disparaging remark about Dunn to Col. Buck, who replied with warm words for Dunn. Then I told him the facts which he heard for the first time. His reply was;- "A representative of the U.S. ought never to have done that." Recently I heard that Dunn had married the Japanese mistress and that he openly went with her as his wife. I heard with pleasure too that he was driven out of business in lumber because he refused to do business at GEISHA meetings. He was boycotted for refusing to keep company with harlots, and preferred to sacrifice his business to his principles. On hearing these things my feelings have changed and I now greet Dunn cordially. My impression is that Col. Buck in his admirable way went for Dunn and converted him to a proper course of life. That is just like the man. Mc Ivor too did considerable of that work in Yokohama while Consul General.

Another thing I've learned is this. Every distinguished Christian who comes out East should bring if possible letters of introduction from the Pres. of U.S. to all the legations and consulates. Dr. Clark did so , and was entertained at the

Legation.. You can hardly estimate the importance of this in the eyes of the East. Mott had an interview with Pres. McKinley just before starting, and had he brought a letter from him at this juncture there is no man in Japan save the Emperor he could not have met. There is no reason why we should not avail ourselves of the aid that comes from our Christian Rulers. When Dr. C.C. Hall comes, fix him up with the tallest papers .

As for myself I am loaded with invitations to speak. I regret that I have to decline so many solely because my strength ~~don't~~ does n't hold out.

Dr. Daniels and others most kindly spoke a good word for our Charlotte in the K.U.Academy, but we are awfully sorry she is in no condition to take up the work. Her college course was a little too brilliant and now it seems to us that she should take a clean year of rest. So we have invited her out here for a six months' trip and if she accepts I beg the kind advice and assistance of you and other friends in the Rooms.

That was a fine , generous act on the part of Mr. Burpee in sending me 75 dollars to finish up my years work. It saves me from a crash.

Hoping you will have a safe arrival with strength ample for the piles of work that surely will await you, I am

Most cordially yours,

J H DeForest

195.
FEB 20 1902
APR 3 1902

Sendai, Jan. 27, 1902.

Dear Dr. Barton,

Welcome back home. You have done a good thing in India, and next time do something like it for Japan.. I have read with pleasure about your doings for these last months, and I only hope that you return in good trim, ready for the ceaseless calls that await you.

First of all, I want to tell you that you left a good substitute when you went to India. Dr. Daniels has paid me all the attention I have deserved, and has taken real solid interest in my financial needs. I should have been up stump but for his most timely backing. Let me send him, thro you, my thanks for the many favors received.

This field of Northern Japan has steadily improved. As I look back six years to the time when I returned from the States I see some joyful changes for the better, and, of course , some things to regret. But the work is organized now as never before, and every place shows the good effects of earnest selfsacrificing work. Four of the evangelists have had a year of severe and prolonged sickness to bear, and that is why I had to ask for more money. The Christians are increasing, but they now come largely from the young men who have no separate home, and so have no controll of funds. Hence they cannot bear financial burdens to any great extent yet. But even thus, the contributions for last year are the largest ever taken in this field.

Last year brought me more invitations than were good for me, and in accepting too many, I had a flat time of it for many weeks, but I fancy I'm out of the woods now. The demand for missionaries who know the current literature to some extent is a strong incitement to me to study as much as possible, and this winter's extra time is devoted to the language.

Don't try to write me personally, I shall catch on somehow. Cordially yrs J.H. DeForest

MAY 19 1902
MAY 20 1902

Sendai, Japan,
Apl. 25. '02

Dear Dr. Barton,

The year has opened very encouragingly in this Northern field. ~~The~~ Our winter, (Mrs. DeForest and I) has been spent in city work, taking pains to put in time on study of the language (which we shall never get), and publishing several articles in English and Japanese. One surprise has come to me, a check for $2.50 from a Japanese magazine for a brief article on "The Alliance with England." I wrote it to show the ethical results likely to appear, and managed to put in this sentence:— "Jesus Christ, by his emphatic teaching of the Fatherhood of God, deserves to be called the father of the present system of International Law, with its Red Cross Societies in every civilized land, and with alliances based on the

Sendai, Jan. 27, 1902

wide belief in the essential oneness of the whole race". To be paid for an article with this corner-stone in it here, is without precedent in my life of twenty-seven years in Japan.

~~Indeed~~, you can hardly judge of the vast amount of change in public opinion about Christianity going on in this land. It is quiet, and does not especially show itself in extra numbers coming into the Kingdom of God yearly. But one very decided proof of it just came to hand, which I enclose for inspection at your office. (If you publish this article, shall you put in a picture of this document?) It is the first official permission given by the Central Government to ~~the~~ a body of Christians to raise money anywhere in Japan to build a Christian church. ~~[illegible]~~ There is but one brief sentence in it, all the rest being titles and forms. It says:-

"As regards the request on the part of the Nakamatsu Christian church, represented by Pastor ~~[illegible]~~

Kaneko and eleven others, for permission to raise money, it is granted by Baron Uchiumi, Minister of the Home Department."

"You may be surprised to hear that this is the first permission of its kind, and you may wonder whether all the other Christian churches in Japan were built without permission. To this I would say that no house of any kind can be built in Japan anywhere without official permission of some kind. Permission by the local police office is all that is generally required. Many churches, ~~as you know~~, have been erected by foreigners directly or by foreign money. Many others have been built by the independent Churches whose members are financially able to go ahead on their own hook. But all such buildings need only the permission of the local police, and no inquiry is made as to how the money is raised.

Now, among the Regulations of the Home Department is one that forbids any general collections of money for religious, educational, or philanthropic purposes, unless this central office gives especial permission. This is done to prevent irresponsible canvassings and to save the public from all sorts of fraudulent appeals. On the other hand, this official permission is a guaranty that the Government has examined the reasons of the appeal and considers them valid. The Nakamatsu Christians have a pastor of peculiar training. He was, in the earlier years of Meiji, a boy politician, and was hot in his hatred of the policy of the Government, and got himself into prison on the charge of sedition. His six months there sobered him, and his meeting with Neesima changed the bent of his life. For a dozen years he has never faltered in his one desire to preach the Gospel all his life. His political

tinkering of his early days has given him the politician's way of doing work, and when the time came for building his church, instead of doing as all others have hitherto done, he conceived the plan of getting the Home Minister's permission to go through out the land and raise $5000.

That the Home Minister granted the petition after some five months of careful inquiry into the history, purpose, financial ability of the Wakamatsu Christians, and their difference from other bodies of Christians, shows a new departure in the treatment of the Christians. There can be no doubt but that Baron Uchimi himself is pleased to issue this document, for I well remember that he and our sainted Paul Sawayama were old friends, and he often heard about Christianity from Sawayama, and faithfully read such books as Dr. W.A.P. Martin's famous Christian Evidences. He is known also to have rebuked more than one high official for dissolute living,

and to have far higher moral ideals than many of his superiors. But there also can be no doubt but that the public mind is far more inclined towards Christianity than was the case ~~as four~~ even two years ago. There are thoughtful and influential men who, though not professing Christians themselves, are glad to have their families under Christian influences. Our pastor here in Sendai is bothered not to death, but to life, with repeated requests from non-christian parents to ~~put~~ take their sons into his home while they are at school in this city.

This politician-pastor, Mr. Kaneko, sees his chance here to get gifts from people who are willing to aid any movement that promises a moral home for the young men of Japan. And I am much pleased that this first official permission has been

obtained in this field. It tends to quench the remaining opposition and fears of the conservatives who have so loudly proclaimed that Christianity is inconsistent with the safety of the Imperial Family, and with the dignity of the Empire. If the Central Government will give any responsible body of Christians permission to openly collect funds for church-building, then the Japan that had its warnings at every great bridge and in every main throughfare against "the evil sect called Christian", is like an evil dream of the past. All things (nearly) have become new.

"Some three weeks ago, Mrs. DeForest and I went on a trip of five days to a little church where the Christians insisted on paying our hotel bills. This is exceedingly rare. I baptized a son of a wealthy man, a son who had nearly ruined himself with profligacy, but who, last fall,

first caught a glimpse of Christian truth, and came into the light after a deep and painful experience. From there we were invited to the home of the wealthiest man in northern Japan, a former member of the Diet. He sent three special messengers five miles to meet us and to prepare jinrikishas for our journey. He opened his great hall, and invited in some sixty people that they might hear directly from us what Christianity is and means. Then he and his wife came to our room and asked us to tell them what would be for their good, and especially how a rich man could best use his money, and how his children should be educated. Then urging us to come again, setting the time, he asked me to accept five dollars for expenses, (although he had provided jinrikishas for our departure also) and gave the evangelist a letter to

the people of the next town, who came in good numbers to hear the preaching.

I think this is enough to show you how Christian thought is being welcomed as never before in Japan. To be sure, Baron Uchiumi, and this wealthy politician are not Christians, but they and thousands of others are "not far from the Kingdom of God."

I wrote you last year that the great Evangelistic movement on foot would surely give the Mission Board a fine crop of disabled missionaries before long. I spoke from experience. I was much used up before the last year closed & had to decline lots of invitations. This last month's experience, when I had to cancel engagements and go back home to bed for three days, was a disappointment. I got back again yesterday from a nine days' trip, and every effort I made took all the strength I had, leaving none for next time but what I could scrape

up between times. ~~Now,~~ I don't especially want to go home now, but if this keeps up till summer, I see no good way but to ask you to let me go home before I get all used up, just for <u>six months</u> absence, by which I can save probably several years. If I carry out this plan, I think Mrs. Defrees would stay here and hold the fort for me. I am 5-8 years old, + with a bit of real rest I'm good for ~~another~~ 10 years full I think. This is a bit of thinking aloud, but so far as my work is concerned it would pay the Board the best of any thing I can suggest.

Now as to the Evangelist I want you to send Japan. I want General Howard, if he can come. This alliance with the army + navy of Christian England should be recognized as a most providential ~~door~~ door opened for

the soldiers of Japan, who need just what only a soldier could give. The sight of a great Christian soldier, who stands for Christ and His Blessed life, would do more at this time to gain a favorable attitude towards Christianity than any thing else. Then I want a great Christian Business man, who would have access to the Merchants' & Chambers of Commerce, & who with sure tact could tell of treasures eternal. Such work, at this time, would be worth more than any purely trained Evangelist, even were he a Moody. Japan honors at his time worth the man of the world who at the same time proclaims that he is not of this world after all. A great Christian statesman or lawyer is also needed. To heed this opportunity is to save Japan a generation, perhaps a century sooner, than by any other process.

Goodby. God bless you.

Ever yours J H DeForest

P.S.

I sent what I regard a valuable article, a review of the first Christian novel, Ochiji ku, to The Congregationalist, but they have declined it, saying it was passed over to Dr. Strong. If so, I would like to have it published The Transcript if they will take it, or somewhere. Perhaps The Miss. Review would like it, if Dr. Strong don't care for it. I hardly intended it for Herald readers tho.

I've just met Dr. Bishop, Sect. of the Christian Church Board, & he knows you well. He and Mrs. B. dine with us tomorrow night.

J.H.D.

SEP 5 1902

Takayu (High Hot Baths)
July 22, '02.

Dear Dr. Barton,

Here's the reply to your question — "Where will you spend the summer?" We're abt 80 miles from Sendai, 3000 ft. up, in a wild canon, where fires are needed for warmth, & where ice water & boiling water flow in quantities from the same fountain — the bitter & the sweet, in spite of St. James, who wasn't up in Geology. The only foreigners here are Dr & Mrs. Schneder & Miss Paulson. No foreigners ever summered here till last year. Neesima came here once for quiet, & there's lots of that all around, as there is no settlement anywhere near. Three hotels exist simply for the glorious sulphur springs, & Japanese nakedness of all sexes is on tap day & night.

Many thanks for yr two letters — Apl & May. It's more than my share from our busy Secretary. My article in the Herald has just come — with the "one illustration" bottom side up. In this respect the Herald is a rival of Dr. F. E. Clark mementos vol. of C. E. S., in which John 3:16 stands on its head. In case a second edition of the Herald comes out, better straighten up this official document. As to my article on "the first Xn. novel" Tchijiku, it is very good in you to send it to the Transcript. (In case they do not publish, if you will kindly return it to me, I will use it here, in connection with more work of the same kind.) I'm reading now a novel by the young Tokudomi, & he writes up the Dōshisha

Sendai, Apr. 25, 1902

the beginnings of Xn life there in very interesting shape. The powerful influence of this novel – 8th edition – is seen from one little incident. A yng man, a student, came to me not long ago, confessing his life of shame & failure, asking what to do to be saved. It turned out that he had read & reread this novel, & it had lost him the hope of being able to break from his evil life. I had a pleasure of recommendg these Xn novels to some of our missionaries, especially those in school work, for these are the kind of novels to be put into the hands of our young people. They would go in our S.S. libraries.

Now for business. My report of the Mission meeting you will see in The Mail. The editorship of the Annual Report was revived after a lapse of five years, & I was elected editor. Probably it was on account of my former An. Report some 10 years ago, of which it was said that it was "fine reading, but didn't tell anything the mission was doing." Anyhow, I believe it was the only one The Nation ever condescended to notice – with praise. What I wish to say is this:– I shall not edit the report unless special money is sent for this purpose. This is the action of the mission – making it special. And I hope it will not be granted unless the appropriation exceeds to a considerable degree the sum of $12000, that is rapidly becoming our despair. We can get along without annual reports, if necessary, but we cannot even save

the work we have on a $1200 grant. We know the trials you have in securing us the aid we are getting & we would not increase them, only it must be a kind of joy to you all to get these requests that we feel can't be denied. We shall send you an official letter soon on this general subject, as soon as Davis can draft it.

It came as a surprise to me to discover that out of the 50 pastors & evangelists aided by our 12 stations, 7 are in my field — the largest number in any station. And of the 12 stations, Sapporo & Sendai are the only ones whose work is supplied with the needed number of evangelists. But I can't stand it another year on the grant allowed me. For two years I've run badly behind, & Dr. Daniels kindly helped me out last year, & this year the mission happened to be able to give me $100 extra — not enough to carry my fall work properly.

As to my health, I went to our An. Mtg. expecting to ask for 6 mos vacation soon. But, by declining all invitations to preach (which I never did before), & by being pretty full of work, I managed to forget my plan, & hope the summer will put an end to my physical weakness — as nothing seems to be the matter with me. The fall work looms up promisingly.

With love to you & your glorious companions,

I am,

Very sincerely yours,

J. H. DeForest.

P.S. A word about our Charlotte. She is apparently applying for a year's work under the A.M.A. Now it seems to us that no society wants a year's work only. Her purpose has always been to be a foreign missionary. And our mission has invited her, & there are 4 places here that would call for her instantly if there was any expectation of her coming. Now we understand that she is all right save her eyes, which she has carefully rested a year, & which she expects to use hereafter. Why not ~~send~~ talk writing her about ~~to~~ Japan, & see whether she might come this fall or winter? She cd rapidly get the colloquial without any severe use of eyes, & without any responsible work. We are too far to know what to do, but I throw out the question for what it's worth. It seems to us more a physician's question ~~than~~ any thing else.

Dr.

[illegible] advance on the past 5 years.

AUG 18 1902

SEP 5 1902

Rev. J. H. DeForest, D.D. 198.

Takayu - July 25. '02

Dear Dr Barton,

Just a word abt Genl O O Howard. At your suggestion - ("Why not write him yourself?") I have written him & Dr Schneder has joined with me in requesting him to visit Japan for the influence a Xn soldier wd have on the soldiers here. Not knowing where to send it, I directed it "Washington, D.C."

It seems to me that a line from you to Genl. Howard, endorsing our request is necessary to give it proper weight; & even though he cant come, such a request will

Takayu, July 25, 1902

draw out his sympathies for this kind of work & may tell in other ways.

I'm climbing mountains every afternoon, from 3000 ft. to 5000. It's wet work — & re creating. But mornings are put into hard study & preparation for fall work.

Hoping the $12000 you have sent us for the last five years, hereafter make a jump that will make us jump. I am

Sincerely yours
J. H. Oliverson

Rev. J. Sh. De Forest. SEP · 9 1902 199.

Takayu (High Hot Baths)
NOV 25 1902
Aug 16. 02.

Dear Dr. Barton,

Here is the sincere endeavor on the part of our mission to help the Churches to see their opportunity in Japan, or rather to furnish you with artillery for a rattling appeal for us. As the Com. separated as soon as our Annual Meetg was over, we are obliged to send a scattering kind of appeal, but it's one we know you and the earnest P.C. will know how to appreciate. S. L. Gulick's is a fitting addendum, gathering up the two days' talk at the An. Mtg. The only thing is, his estimate of the independent churches in Pres. missions (30) is altogether too high in my judgment. Being in the country, I have no statistics at hand. We shall await that cablegram with hopes of a very considerable advance on the past 5 years.

As to my Jap. illustration being bottom side up, I rather suspect seeing it so, & was wholly reconciled when it brot me two letters — one from you & one from Dr. Strong. That pastor — Kaneko — is here at this hotel for a few days, & he brot me fine news of his work, which he hopes to graduate into a self-supporting church next year. He expects now to get the church property registered as the trust of a religious association, & I'm eager to have that done as I think it is the first instance on record, & will prevent litigations & sud taxes. I showed him the Herald Article & gave him my copy to keep in his church library. So please have another sent me.

I'm looking forward eagerly to next month's work & only regret that I'm not quite up to normal yet in health, but hope to get there.

Very cordially yrs,

J. H. DeForest.

P.S. I thank you & Dr. Strong for the pains you have taken to get my novel-article published. Please return, if not yet used,

DeForest

THE A.B.C.F.M.'S ANNUAL MEETING.

[KOBE, JULY 3-10.]

It is difficult to condense into a few sentences this the largest and most enthusiastic meeting held for many years. There are now in Japan fifty-nine members, occupying the twelve stations, Sapporo, Sendai, Niigata, Maebashi, Tokyo, Kyoto, Osaka, Kobe, Okayama-Tsuyama, Tottori, Matsuyama, Miyazaka.

While the missionaries co-operate with the Japanese Christians in various ways, there is a clear line of separation in the general work. The thirty-four Kumi-ai Churches are not only self-supporting and self-governing, but they have their own self-propagating Missionary Society with an income of about 6,000 *yen*, with which they carry on evangelistic work in nine large cities. The total number of Christians connected with the Kumi-ai body and the twelve Mission Stations is 10,856, and their contributions for the last year amounted to 33,791 *yen*, while the Mission spent only 12,144 *yen*. The Christians own 64 church buildings valued at 125,794 *yen*. The number of baptized was 880, nearly double the average of the preceeding eight years, which shows something of the effects of the Forward Movement. The stability of the work is partly seen from two memorable meetings, one the Twenty-fifth Anniversary of the Naniwa Church in Osaka, which was the first Church in Japan that began as a self-supporting one; and the twentieth anniversary of the Rev. T. Miyagawa's pastorate over the Osaka Church. He is the only man in Japan who has had an unbroken pastorate for this length of time over one Church.

The Educational Work comprises eleven schools with about 1,200 scholars. Of these the largest is the Doshisha, of which the Hon. K. Kataoka is President. The acceptance of this position by this distinguished statesman and earnest Christian, marks a new era in the college. The Faculty has been reinforced by the addition of three Japanese professors who recently graduated from foreign universities.

Of the six Girls' Schools, the Kobe College is the largest, and plans are being made to build new dormitories so as to accommodate 250 pupils, including the day scholars.

There are four Kindergartens. The Glory Kindergarten in Kobe has attracted the attention of educators to such a degree that its graduates are always spoken for in advance. This year fourteen positions were open to the class of six graduates.

As to Publication Work there were very few new books and tracts. Yet the sales were enormous, amounting to 57,556 copies, five times the number of pieces sold the previous year.

One marked feature of the meetings was the very valuable addresses by the Rev. T. Miyagawa on "Christianity and Modern Japanese Thought," the Rev. S. L. Gulick on "The Importance to the Missionary of Social Science"; and the annual sermon on "The Art of Seeing God," by the Rev. O. Cary. As these papers will doubtless appear in print, we refrain from outlining them here.

The daily devotional meetings were all upon one subject—"The Kingdom of God." Every meeting was full of hope and rich in spiritual thought. The usual Junior C. E. Society meeting, by the children of the Mission, was given on Sunday and the fame of this meeting is such that even a larger number of Kobe friends than usual attended it.

Our Mission, being with but one exception composed of citizens of the Great Republic, did not overlook the Glorious Fourth. The children celebrated by burning a vast amount of gunpowder all day long, and in the evening the Mission had a most enjoyable sociable with friends residing in Kobe.

It was a pleasure to all to receive a telegram from our honoured Minister, Col. Buck, to the effect that our application to be incorporated into an Association for holding Mission Property had been granted by the Government. Perhaps another should be mentioned that announced the birth of the twelfth grandchild to the Mission, and, astonishing to relate, every one of the twelve is a boy.

Dr. and Mrs. Scudder, formerly members of this Mission, and now under appointment to Hawaii, were present to the delight of all their numerous friends, and two new members were welcomed—Messrs. Dunning and Bennett. One family and one single lady are under appointment in the States, and requests have been forwarded for two more families and four single ladies.

Amidst all the joy and hope, there were two depressing factors, the lack of evangelists, and the fear of insufficient funds with which to carry on the growing work.

J. H. DE F.

Rec'd MAR 9 1903

Sendai, Japan,
Feb. 14, '03

Rev. J. L. Barton D.D.,
Sect. A.B.C.F.M.,

Dear Dr. Barton; -

It's too bad that a man so rushed as you are should shove in three letters to me before you get a reply. I'm ashamed of myself. But you have a big advantage. You have a type-writer & a pretty girl to dictate to. When I get rich I'll do that same trick, & thus keep ahead of my correspondence.

A question. Do you know that Rev. W. J. Peck of Corona N.Y., ~~editor of~~ writer for The Xn Herald? He was smit with an article of mine & wrote me for a similar illustrated article, saying he didn't pay for it; but that it wd reach 300 000 readers & would help the work. I bit, & sent him Feb. 3, '02 the article which he acknowledged, saying he wd send me copies shortly. I wrote him Oct. 1, for the copies, but he is silent as the grave, perhaps gone there. Won't you let your pretty type-writer call him to order, and make him account for

this base use of the time of one of our missionaries. Is that a trick of many newspaper men who send profuse thanks & make a bit of money for themselves? I enclose his card.

The new year opens with a rush of work. Calls for addresses every day this week but one. The unique one was from a bright Buddhist priest, asking me to speak with him in his own temple with a select audience of twenty or thirty officials, scholars, military men, and students. It was a delicate place to be put into, but I felt I had just the message needed. So after two Buddhist speeches I spoke on the two great religious thots that control the world of to-day — Pantheism and Theism. One could have no better attention. The next day a College student called to say he happened to be present and was surprised to hear that talk. He spent two hours of earnest questioning such as only a bright Easterner can do. The next day came from teachers, one of whom was present, and I had another good time under fire, not under opposition, but under religious warmth. And one of the daily papers gave a

report of this meeting in both Japanese and English. I fancy it was by the priest.

The pastor here has started a wholly new movement among the merchants. Some twenty are meeting every week, not for distinctively Christian teaching, but for the sake of knowing the missionaries, and also to catch something of a higher moral purpose in life. I have spoken twice to them & spk again to-night. They want to know the dominant forces of merchant's lives in the West, and our saintly Wm. E. Dodge was the subject of one of my talks. Krupp is on for to-night.

The students also are turning markedly towards Christ. There are now four YMCA clubs in these Senoai institutions, and Mr. Morimoto and I addressed their union meeting a few nights ago. There were said to be 400 present.

Exceptional preparation is being made for Dr. C.C. Hall's coming. I fancy no other city in Japan will show a like record. A committee wholly of leading Japanese, some 50 in number, the large majority non-christians, are

planning to invite him to deliver in the City Hall three lectures. The schools & churches will have the afternoons. The following is the English announcement in one of the leading papers whose editor is a most earnest Christian — of the Methodist Church —

"—Mayor Satomi and other leading men of the city are planning to invite Dr. Charles C. Hall, President of the Union Theological Seminary, New York, to address our citizens. The learned gentleman is now on the way to Japan from India where he lectured in connection with Hascal Scholarship and is expected to arrive at Yokohma the first week of March. Dr. De Forest has been doing correspondince. His coming will take place sometime before the 20th next month and it is most likely that he will be requested to repeat his lectures delivered in India. This is a rare treat and our citizens should not miss hearing Dr. Hall, one of the most learned men of the present age."

end

Thanks for your commendation of my Buck article. It came right out of my heart — I was almost crying while writing it. My Lehijitsu article had great success here, & I can't but believe the Xn public over there is ready for such things. Thanks for your notice of Xn novels in your An. Report.

As to my An. Report, there is no money for it. We shall squeeze somewhere &

In Press

get a brief statement of facts out — perhaps by using the June Mission News. I've just suggested this to Greene.

"I'm dropping two places out of sight here in this field. I've bled my friends and Sunday Schools of over $1000.00 during these last years to save this work, and to give it a chance to develop. But I'm done doing that any longer. Sad letters lay on my desk pleading that I continue somehow. But the edict has gone forth, & will stay gone". I will try to type-write the answers concerning the evangelists & pastors for 1903, which will look more formal than this scribbling.

Haven't been in such good health for several years as since Sept. I've given The Independt the receipt in the shape of an ill. article on Japan's Hot Springs, which they have accepted to publish when they get ready. So I'm not expecting to ask for a furlough tho' I certainly thot a year ago I was on my last pins. Cordially yours — DeForest

Received, Feb. 14, 1903.

Rec'd APR 28 1903 202.

Sendai, MAR. 27, 1903.

My dear Dr. Strong,

Every time I get a letter from the Board Rooms I wonder how you busy people can get time to write us chaps. It is always a pleasure to hear from you and about you and the family. We are well, more weller than usual. Last year I thot it impossible to stay much longer here, but my summer at the hot springs did me a world of good. Indeed I have not been so well for years as during the last six months. I start out tomorrow for my first trip this season, but it will be only for two nights, as Dr. Hall is comhng next week for three days work. I went to Tokyo last week and had the rare pleasure of attending the first joint meeting of the Yale Association and Harvard Club. It was a rare treat to meet such men as Baron Komura (Yale) Minister for Foreign Affairs, Baron Kaneko (Harvard) ex-Minister of Justicey Mr. Yokoi who was just back from his official tour thro India, Mayor Ichihara recently elected mayor of Yokohama, Dr. Hatoyama an LL.D of Yale, and many others. To have such a gathering in Tokyo shows what a vast influence for good our U. S. Universities have in this Far East. I can't tell the jokes and serious talks of the evening, but at the close Baron Komura called on me to sing a song, at which there was a roaring laugh. I replied that my voice was in good trim, and there was nothing in that line that I could not do, but as Yale had beaten Harvard all along the line this night, I felt it would be more noble not to take advantage of the Baron's kind invitation, and thus avoid giving Harvard another bad wound.

I was shown with young Dr. Hume the University, and Prof. Omori, the great Siesmologist, gave us two hours of his most valuable time in showing us the delicate instruments and in explaining the generally friendly earthquakes of this beautiful country.

I also heard Dr. Hall's first lecture in Tokyo and I can assure you that it surpassed my highest expectations for wide knowledge so sympathetically used that no opponent could possibly feel hurt. Here in Sendai I cannot forefell how things will work, but we have turned the Dr. over to a large Committee of Prominent citizens, headed by the Mayor. The principals of all the schools are in it too, and the lectures are to be held in the hall of the Government College. Politics are a disturbing element just now, but I hope that these meetings will furnish just the material the Dr. wants to work on. I felt that the Churches acting as hosts and inviting the public would reach mainly the Christian element, whereas if a non-christian committee should take up the matter with earnestness a vastly wider audience will be reached than the churches can touch. I am awaiting with prayer this, the only ~~xity of Japan that is~~ experiment of the kind.

Here is a good story. In your Missionary Herald May 1896, is an illustrated article by me, in which I tell an army officer in the train about a photograph of Christian soldiers taken in the Pescadores, and he replies "I was there in that crowd on the extreme left!" I thought it was most remarkable that I should chance to fall in with one of those fellows. But even more remarkable is it that I should meet two of those Christians by mere accident. A merchant from Tokyo came to Sendai recently and, being a Christian, he naturally enough called on me, and in the course of the conversation he said he was a soldier and in that Formosan campaign. That led me to tell this Pescadore story, and when I had finished, he smilingly remarked, "I was there too, the fourth from the left, in the rear row!"

Here's one more. The other day a man of 35 or 36 called and smilingly informed me that he had just been released from prison where he had been confined at hard labor for fifteen years for robbery with a sword. During that time

he had done his duty fairly well, and last year began to look forward to release. One night he dreamed that his father appeared to him in white and told him to believe the Jesus Way. He appeared threetimes with this message, and the next day he learned that his fath er was dead. He asked for some Christian books to read in his rest hour, and some of my tracts were given him. He read them all and decided to be A Christian. His conduct was so good that he had a credit of 45 yen, and was discharged with a perfect freedom from supervision. He then kneeled before me and in a worship attitude began to beg me to take him as a disciple and let him do any work while learning this Way. He went to his home the next day, and after his safe arrival I sent him my photo. He sent me the following reply and his photo. "I have framed your photo and hung it in the sacred part of the house. I worship and pray before it every morning."

This is a prison where the prisoners buy their own literature on moral and religious subjects, and several hundred dollars of Christian books have gone in there.

I would like to have you here where I could talk you to death with yarns good and bad, but it has been a conflict to get this much done, so I close with love to all in your office and all in your home.

Cordially yours,

J. H. DeForest

Rec'd MAY 18 1903

Sendai, March 27, 1903

Dear Dr Barton,

Greene & I are just off for Aizu. We have simply rushed on field, and to top off with, we missionaries of Sendai gave a double feast to the outgoing Mayor and Vice Mayor, and to the incoming Mayor & their wives. It was a delightful occasion. The new Mayor is a most earnest and upright Samurai. He recognized that we were Americans, and more than that, missionaries. He said morality could not be a success without religion nor could politics. And he was glad to have a body of sympathetic missionaries here to help in the great moral work to be done.

My letter to you and the R.C. lacks finish. I'm rushed, & it came out without polish.

Sincerely yours

DeForest

18 1903
MAY 20 1903

Sendai, Japan,
Apl. 27. '03.

Rev. J. L. Barton, D.D.,
Boston,

Dear Sir, —

In my perplexity, I write you and our brethren of the Prudential Committee what is on my heart.

For a long time — over a year — I have been anxious over my boy at Yale, and have often wondered whether it were not my duty to make earnest efforts to go to him. Yesterday's mail puts a stop to any farther wavering as to my duty.

Briefly, my son is making a failure as a student. Last fall he failed in the majority of his studies, and my friends kindly fixed things so that he could go on in his class in two or three studies, and fall back into the Freshman class for the more difficult ones. But he is making a failure of this plan too. His hurried and forced

Rev. J. H. DeForest, D.D.,
Sendai, Apr. 27, 1903

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entrance into Yale when he should have taken another year of preparation, is proving to be a constant source of discouragement, and the boy is in danger, I fear, of making a complete and disastrous failure of his college life.

Then, I regret to say it, he is making a failure in his finances. Though he has not gone to extremes he is giving continual anxiety to his friends, and fails to pay bills that with care he could do without special difficulty. He has failed to pay last fall's board bill, and has fallen much behind his allowance, which friends have enabled me to make. There is nothing dissolute in his habits, so far as my friends write me, and I fully believe he is a clean boy who awakens very slowly to responsibility. He is careless and fails to look ahead, and has fallen into a rather bad name with his instructors.

He, I fear, cannot see his way to extricate himself, and the result of these failures is so depressing that he writes

me that he sometimes goes to sleep wishing that he might never again awaken. I do not believe he has made any fatal mistakes, and apart from these two lines I believe him to be a boy of good morals. But the peril ahead seems to me so real, that I must make every endeavor to ~~see~~ go to him, and he wants his father to come.

I have now been here 7½ years, and the work has improved every year. I do not want to leave this field so as to do it harm. I ask simply that I may have permission to return to the States for about six months to be with my boy, and give him the moral aid he needs. Last year my health was such that it seemed unlikely that I could stand the work another year without some rest. This year I am much stronger and am doing full work, but naturally before long I should hope for one more opportunity to see my children and advise with them as to their future. If the ~~Bo~~ Prudential Committee would

kindly allow me to leave my field for the object stated above, I should regard it as an inexpressibly great privilege. Mrs. Deforest cheerfully agrees to remain and carry on her growing woman's work.

Dr. Greene, who is kindly touring with me through this field, would, I think, be willing to take a general oversight of the station work during my absence.

The official request of our C. A. I will doubtless reach you on the next mail. Since even a few days gain seems to me so desirable, if not wholly outside the regulations of the Members of the Prudential Committee, I would venture to suggest that at their next meeting they consider this question provisionally, even though our C. A. I. letter may not have arrived. So that, in case the Mission request is unanimous, a cablegram may be sent to our Treasurer without waiting until another P. C. meeting may be held.

It is with a sadness never before experienced that I write these lines. Kindly aid me all you can. Knowing that you and the brethren of the P. C. will give me every reasonable privilege, and warmly thanking you for the sympathy I am sure of, I am,

Most sincerely yours,

J. H. DeForest.

Rev. J. H. DeForest, D.D.

American Board Mission

JUN 5 1903

SENDAI JAPAN

May 13, '03

205.

Dear Dr. Barton,

How can I thank you enough for the splendid manner in which you keep me on my feet! Hurrah for that $125.00 extra. It will do a lot of good, even tho' I am not here to spend it personally. For years our 7 evangelists & pastors have longed for permission to visit each other's fields, and reap the benefits thereof. Now they can do it.

I have had to close one out-station, and another is just closed by the withdrawal of the evangelist to go to America. It may be that owing to the impossibility of at once supplying these two places, I may not need all this sum. Anyway I

will plan carefully for its use, and if there should be any remainder in December, some six or eight of our dozen stations will be clamoring for aid to reduce deficits, & I'll turn over what may be left to our Finance Com.

I'll do what I can for you in the line of Herald materials, in case you want my help after I reach Auburndale. I've no doubt the missionaries will gladly respond to your appeal. Please tell Mr. Hicks that I'll do as he wants — later on, if possible after reaching home. For I take it for granted the P.C. will now grant my request.

In this event, I do not wish to be any extra financial burden beyond what the rules of the Board allow. But since

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American Board Mission

SENDAI JAPAN

May 13 '03

our two oldest girls have been obliged to rest so long, and our bank account has run so low, I hope to do some summer preaching if my friends can get me any at this late day. My financial record with the Board I think has always been satisfactory to you all, and I mean to keep it so.

In case you can put me on the track of any empty pulpits, where my message might be of some little value, I'd count it another great favor.

The thing I want to do is to be with my children this summer as much as possible. But I can't do it without some such supplemental aid,

or unless some rich Christian who has suddenly decided to take his family to Europe, would be so kind as to leave me his summer ranch, including his yacht and automobile, & servants.

I know the possibility of the P.C.'s thinking it unwise to grant my request. If so, I shall stay here, as happy as can be, and shall do no growling at the men who are so nobly backing us in every positive way.

Now I must get at a special address on The Standard of Righteousness, which has been asked for at the school of our Ger. Ref. brethren.

Hoping to see you before long,

Sincerely yours,

J. H. DeForest.

Rec'd JUN 26 1903

Rev. J. H. DeForest, 206.

North Haven, Me.,
June 26. 1903.

My dear Dr. Barton,

It is with great gladness and deep gratitude that I'm once more beginning to see my children. That is, I've seen one half of them, and hope to complete the list next week. Let me thank you and the Members of the Prudential Com. for their exceedingly prompt cablegram, that enabled me to arrive in New Haven 3 hours before my Class Dinner, 35th anniversary. It is the first class dinner I've ever attended, and

I was glad of the chance to tell these Yale men what Yale has done for Japan, and what successes are being gained for Christ there.

I am in excellent health save a chill I got in Chicago. I shall make it my first business to see you as soon as I reach the vicinity of Boston.

Hoping to find you as well as I am, with kindest regards to all in the blessed rooms, I am,

Very gratefully yours,

J. H. DeForest.

P.S.

Mott writes me that as the YMCA Federation Conference is to be in Japan next year he wants me to meet him in Northfield at least 3 days — June 30 — July 3rd. Were it not a question of Japanese work, I wouldn't look at it. If you think I ought to go at Board Expense, please telegraph me so tomorrow — you will get this in the morning I think, and I shall be here over Sunday — North Haven. No Telegram means — I don't go.

~~(Over)~~ DeForest

World's Student Christian Federation

207.

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ung Men's Christian Association
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Association of China
dent Christian Movements of
Belgium, France, Holland and
Switzerland

CHAIRMAN, KARL FRIES, SCANDINAVIA
VICE-CHAIRMAN, YOITSU HONDA, JAPAN
TREASURER, J. M. B. DUNCAN, GREAT BRITAIN
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3 West 29th Street, New York City, U. S. A.

German Christian Students Alliance
Intercollegiate Young Men's Christian
Association of India and Ceylon
Student Young Men's Christian
Association Union of Japan
Scandinavian University Christian
Movement
Students' Christian Association of
South Africa
Student Christian Movement in Lands
without National Organizations

June 24, 1903.

Dear friend Dr. DeForest:-

I am rejoiced on returning to New York to find your kind note of June 15th awaiting me, and to learn that you are to be in this country for several months. Let me also acknowledge the receipt of a letter from your Japanese friend which you have forwarded together with his photograph.

I enclose an announcement of our Northfield Student Conference, also the Transportation Circular. I wish that you might find it possible to drop in on us for a few days. If you find that you can do this kindly write, or wire, me in advance, addressing me care of Betsey Moody Cottage, East Northfield, Mass. If you cannot be present throughout the entire Conference I would suggest that you plan to be there about the middle, that is, say from June 30th to July 3rd inclusive. This would enable you to get into touch with the whole movement to the best advantage. I would count it a privilege to have you there as our guest. There are important matters concerning the Federation Conference to be held in Japan in 1904 concerning which I need your advice. If I do not see you at Northfield I shall not be able to see you until October, as I shall probably go to Europe after Northfield.

Hoping to receive a favorable word from you about your coming, I am

Very cordially yours,

J R Mott

Rev. J. H. DeForest, D.D.
Auburndale, Mass.

World's Student Christian Federation

207.

merican and Canadian Student
ung Men's Christian Association
stralasian Student Christian Union
itish College Christian Union
llege Young Men's Christian
Association of China
dent Christian Movements of
Belgium, France, Holland and
Switzerland

CHAIRMAN, KARL FRIES, SCANDINAVIA
VICE-CHAIRMAN, YOITSU HONDA, JAPAN
TREASURER, J. M. B. DUNCAN, GREAT BRITAIN
GENERAL SECRETARY, JOHN R. MOTT
3 West 29th Street, New York City, U. S. A.

German Christian Students Alliance
Intercollegiate Young Men's Christian
Association of India and Ceylon
Student Young Men's Christian
Association Union of Japan
Scandinavian University Christian
Movement
Students' Christian Association of
South Africa
Student Christian Movement in Lands
without National Organizations

June 24, 1903.

Dear friend Dr. DeForest:-

I am rejoiced on returning to New York to find your kind note of June 15th awaiting me, and to learn that you are to be in this country for several months. Let me also acknowledge the receipt of a letter from your Japanese friend which you have forwarded together with his photograph.

I enclose an announcement of our Northfield Student Conference, also the Transportation Circular. I wish that you might find it possible to drop in on us for a few days. If you find that you can do this kindly write, or wire, me in advance, addressing me care of Betsey Moody Cottage, East Northfield, Mass. If you cannot be present throughout the entire Conference I would suggest that you plan to be there about the middle, that is, say from June 30th to July 3rd inclusive. This would enable you to get into touch with the whole movement to the best advantage. I would count it a privilege to have you there as our guest. There are important matters concerning the Federation Conference to be held in Japan in 1904 concerning which I need your advice. If I do not see you at Northfield I shall not be able to see you until October, as I shall probably go to Europe after Northfield.

Hoping to receive a favorable word from you about your coming, I am

Very cordially yours,

J R Mott

Rev. J. H. DeForest, D.D.
Auburndale, Mass.

208.
Rec'd JUL 6 1903

Dear Dr Barton,

Here is the promised extract:- At the Tenth Anniversary of the Y.M.C.A. in Tokyo, May 8th, Count Okuma, Ex-Premier said:- "I am happy to express the hope that young men will more and more take advantage of the opportunities for religious, social, intellectual and physical improvement which your Association affords." What Baron Maejima, an ex-Cabinet Minister said on that occasion is warmer and goes right to the spot:- "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation. I congratulate your Association upon the good work it is doing."

Baron Shibusawa has recently visited America, and though he is one of the leading financiers of Japan, he saw something more than money here. He said at this anniversary;- "I was much surprised and impressed by what I saw of the work of the YMCA in America, not only as a religious but as a social factor in the community. I earnestly hope that the Associations in Japan will make ~~no~~ such progress as will enable them to meet the great needs of our young men."

When we read such words from such leaders of modern Japan, and bear in mind that Count Okuma is one of the prime backers of Mr. Namse's Woman's University with its thousand pupils, (this is not a Christian institution, but Mr. Namse was formerly a preacher, and is known everywhere as a Christian) and that these men are givers of money as well as of words to the Christian cause, it is easy to see that the Japan of to day is not the Japan of 5 or 10 years ago.

In my usual thoughtlessness this afternoon I forgot to thank you for the most generous way you have saved my work for the rest of the year in Japan. I will tell you about it later.

Sincerely yours,

J. H. DeForest

April 30 1902

J. H. De Forest. 209.

American Board of Commissioners for Foreign Missions.

14 Beacon Street, Boston, 13 July 19

Dear Dr Barton,

Will you kindly send me word when you hear from W. B. D. about Charlotte's papers. In view of the possibility that there may be a postponement on account of finances, Charlotte wd like to know as soon as possible, in order to plan for some other opening — and such places are fewer & fewer every week now.

I had a nice time at Chelsea yesterday — only it was hot.

Cordially yrs,

DeForest

Dr. J. L. Barton

J. H. De Forest. 210.

Rec'd JUL 24 1903

Litchfield, Conn.,
July 23 '03

My dear Dr Barton,

Yours of 20th inst. has followed me here where I'm with my boy for a week. As to that first Sunday in August I'm promised at Melrose Highlands – Mr. Leavitt's church. And I'm booked for every Sunday in August, thanks to my friends. Otherwise, I'd gladly help to the limit of my ability in the work you kindly offer me.

I see my way financially now,

tho I can't get my children together anywhere this time.

That evening with you gave me a new insight into things, & I afterwards read your paper in the Herald. That's a splendid idea and I'm sure you will make it work. I enjoyed meeting your family very much. Kindly remember me to Mrs. Barton and those fine children of yours.

Too bad - poor Stanford. I think Albrecht will be in time for Mr. Weeden's church & he'll be splendid.

Cordially yours,

J H DeForest

P.S. Dr. C.C. Hall asks me to write a Note for his lectures. DeF.

Rev. John H. De Forest, D.D.

Rec'd AUG 5 1903 211.

Guilford, Ct.,
Aug. 4. 03.

Dear Dr Barton,

Since I wish you to know more than Mr. Goodrow's address, I send you this clip from a recent Worcester paper. Go for him, & success attend your efforts.

I'm having a fine time with 3 of my children, & am seeing for first time my son-in-law-to-be, a fine fellow.

Yours truly
J. H. De Forest.

Rec'd AUG 5 1903

Guilford Co.,
July 4. 03.

Dr Sister,
Since I wrote you to know
how Mr. Dowdens office &
how this help you a result
I type. Do let him, I assure
you safe to.
We having a fine time
of my children & can seeing
how they son in law like
it here. Your loving
Sister

Rev. J. H. De Forest, D.D.
212.

Rec'd SEP 9 1903

Guilford, Conn.,

Ans'd SEP 9 1903

Sept. 8th 1903

Dear Dr. Barton,

I have written perhaps a half of the Brief Hist. Jap. Missn, and have given it rather as history than as scrappy annals, trying to give something of an inside view; & now that some great chapters of our mission are virtually closed I believe it is not only safe to complete the picture, but best for mutual harmony. I've just typed the Doshisha as a sort of specimen chapter, & I'd like as soon as possible your criticism of this method of writing a sketch, & any suggestions as to improvements. I have nowhere seen a fair picture of this celebrated row, & I'd like to ~~be~~ attempt it, if safe.

Is it ~~the~~ custom for the Secty to invite all newly appointed missionaries to the Annual Meeting? I ask, not to hint that you invite Charlotte, but simply to know the custom.

Cordially yours,

J. H. DeForest.

Rev. J. H. De Forest
213.

Ans'd SEP 25 1903

North Haven Conn
Sepb 18. 03

My dear Dr Barton,

Here is a sketch of our mission, and I wish I could have had fuller materials and more time, but as I am at my limit's end, I trust you will find this useable.

As I brought no photos of our mission work, I hope you have a good and large collection.

I have added, or substituted more history of beginnings to the Doshisha-part as you suggested. If the Doshisha-part seems out of proportionate length the paragraphs on page 21 might be cut out, as well perhaps as that on bottom of 19th page to bottom of 20th.

If too long, the printed pages on the twelve ~~pages~~ stations, can be shortened up

by omitting the comments.

If my plea for Dr. Berry is out of place in a Sketch like this, it can be cut out.

On page 29 Dr. Gulick's book's full name should be inserted. And on page 30, J.T. Gulick's magazine-name I think is Nature, but am not sure.

Wishing I had done something worthy of the subject, I am

Sincerely yours,

J.H. DeForest.

P.S. Don't hesitate to call on me for anything I can do in mending this or writing new ~~notices~~ articles. I'm speaking in neighboring churches on Japan every Sunday

DeF.

Rev. J. H. DeForest

REC'D SEP 30 1903

Brooklyn N.Y.
Sept. 29th '03.

Dear Dr. Barton,

I'm glad if there's anything in that Sketch you like. I believe I'm on a good track by treating the subject that way, but I am much dissatisfied at my inability to do no better, having to work on the wing, and constantly speaking too. I want your revision from your standpoint, and you have full liberty to cut out, modify, enlarge &c.

By all means put in Leavitt's photo. If you could group those leaders on one page, and call them the Makers of the school Missions, I'd like it.

214.

Put in lots of photos & connect them with the text ~~in~~ with some taking phrase beneath them.

I'll bear in mind your suggestion for the Young Peoples Department.

Hoping to see you well at the meeting, and glad indeed there is no debt, I am

Yours cordially

Vernon.

+ Rev. J. H. De Forest, D.D. 215,

Rec'd OCT 7 1903

Brooklyn NY

Ans'd OCT 9 1903

215 Schermerhorn St.

Oct. 7. 03.

My dear Dr. Barton,

I'm glad if you liked anything in any part of that Sketch. Amend it in any way that will make it a better document.

Mr. Ross (?) wrote me a while ago for my address at Manchester. I don't like to give it to him without your looking it over and giving me the benefit of your suggestions. What I shall say at Manchester will probably be under these heads as enclosed with this note, tho I don't propose to bind myself to just this way of saying things nor to just this quantity. If you can suggest anything that you think it's better say, I'll gladly do it, for I find I don't always see from the same standpoint people here do.

And if you will kindly drop me a note to reach me at Norwich, Conn. care Dr. S. H. Howe, by next Saturday, with your suggestions & criticisms I'll be pretty obliged. I shall be at Dr. J. P. Andrews's, West Newton, on Monday night, 12th inst.

I had a most cordial welcome at Dr. C. C. Hall's the other evening.

Praying for a glorious meeting,

I am,

Cordially yours,

DeForest

P.S. As I have no copy of this, only heads, I hope it may get into my hands again before I speak.

DeF

If you approve, please pass to Mr. Ross

x Rev. J. H. DeForest. 216.
Rec'd OCT 28 1903

North Haven, Conn.
Oct. 27. 03.

My dear Dr Barton,

I planned to speak in West Newton Nov. 8, for Prudden, and start for Japan Nov. 9th, hoping to catch Charlotte at Frisco. I wish I cd do more for this glorious series of meetings. All I can possibly do is to come in on your "one day at any rate" phrase, & I'll try to be there Friday noon, taking the last day of the meetings so as not to return here again. I enclose letter to Mrs. Wiggin for tickets &c.

It has been a blessed Summer for me with my children, and the object for which I came — the lad — seems to be realized. I go back thankful indeed.

Hoping to get inspiration from the meetings, and rejoicing in the broad program, I am,

Cordially yours,

D. Forest

P.S. I had a splendid time with Pres. Seelye at Northampton last Sunday. A fine audience of 1000 appreciative young ladies.

D.F.

217.
Rec'd JAN 4 1904
Ans'd JAN 18 1904

Sendai, Japan,
Dec. 10. '03.

Dear Dr. Barton,

Home once more! Hurrah!

We had a fine time all along the line. At Yokohama we were entertained at the Loomis's and the thing of interest is that he wanted to put into all the harlot houses there a tract telling how the harlots could get free, but he hardly knew just how to go to work. Fortunately I know both the Mayor & the Chief of Police, so I gave him a card of introduction to the latter, and he writes me that he had a cordial reception and advice as to how to do it. He is much pleased.

At Tokyo, the thing of value to me was an interview with the new minister, Griscom. Col. Wood introduced me, and at once we had an easy and pleasant chat. It was Mrs. G.'s reception day, but it was published in the morning

papers that she would not receive, so I told the Minister that Mrs. + Miss DeForest, who were planning to call, would leave their kind regards through me for Mrs. Greene. To which he replied, "O, don't say anything about it, but can't you come in at 5 o'clock this P.M.?" It would be dark by that time + nobody would see that we were admitted. So we went, and to prevent anyone's saying that they received calls in spite of their public notice, they received us in undress — he in his tennis suit. He remarked to me confidentially that he cd tell a missionary of the A.B.C.F.M. as far as he could see him — our crowd had an air different from the rest! But I hear he says nice things to everybody, so take it for what it's worth. They accepted at once our invitation to visit us in Sendai some time next year. He said he once traveled in Persia 1200 miles horseback to visit a group of half a dozen missionaries who were despised as Americans. He went with an escort dressed in silver + gold, made a huge impression for U.S., + afterwards sent presents

of value to the Governor and others, so that the opinion of U.S. wholly changed.

They have transformed that barn into a very decent looking residence, with a really beautiful approach, while thousands evidently of his own money have gone into the insides of that old pile, so that when I remarked that it was now comparable with the British Legation, he said he thot it was better.

With such good friends as the Woods and the Millers at the Legation it is easy sailing for us. I rather expected a chilly interview, but it was warm enough. Of course the best thing about our Minister is the confidence men who know have in his diplomatic & legal ability.

One thing impressed me, and I give it to you for what it is worth. It is awfully hard for a man like Greene with his wide scholarly and social reputation, of which the Board ought to be as proud as we are, to stand the strain

of his social obligations on his allowance. It came out in our talk that last month alone he and Mrs. Greene were invited to six, perhaps seven great social gatherings, none of which he ought to decline, and the acceptance of which involves some sort of a return, and considerable expense besides. One of these was a dinner at the German legation, where I fancy no U.S. missionary was ever invited before. When a German minister puts himself out of the way, and goes late to his suppers for the sake of taking a missionary home in his carriage, you can estimate the stand the missionary has. Another was at Count Okuma's, the friend of Christians. Another was an Imperial something or other at which every body of rank went save the Emperor. Every time a missionary gets such recognitions, it does more to kill anti missionary sentiment and to make real friends of influence for the wide work than a hundred fine sermons could do. And I'm going to make bold to ask you of for this kind of valuable missionary work you cannot

get some men of means who know the real value of such work, to give you privately for Greene $200. a year. Of course I've not mentioned it to him nor to anyone. And it is not every Christian who would give for such things. But I believe there are some who would rather give for this purpose than for some little preaching place where Christ's work is going on to the salvation of souls, or for the mere support of a missionary.

I rejoice to hear of nearly everyone of my out posts growing during my absence. The ex Mayor met me at the station with other gentlemen outside of the church, and this morning the Mayor kindly called, tho rushed with official business.

Thanks indeed for all your kindness & encouragement to me personally. Call me up when I go astray. Give my kindest regards to Mrs. Barton, and take good care of yourself.

Ever yours

DeForest.

P.S. I cannot but add that the two extremes of society are represented in the calls of to-day: The Mayor came early & telephoned ~~the~~ Prince Date who came with his two little girls & three servants. Then came a convict just released to day from a nine years' service. I met him once in prison and talked with him. He brought 7 books on Christianity, including Martin's of China, Hadd's, & two commentaries. And he was intending to leave the city to night, but in order to attend one Christian meeting he will stay till tomorrow night & go to the Kumi-ai prayer meeting. Ain't it nice?

DCP

218.

Rec'd MAR 17 1904

Ans'd APR 2 1904

Sendai, Japan.
February 20th, 1904.

Dear Dr. Barton,

The Great Crisis is on Japan now, and unless I miss my guess we ~~shall~~ have exceptional opportunities to deepen the impressions favorable to Christianity, and also ample room for personal work. On the 11th, the great national holiday corresponding to our 4th of July, I was invited to Fukushima to speak with Mr. Ebina in the theater. As the news of the victory over the Russian fleet kept pouring in all day, and as there was a lantern parade on for the evening, we did not expect much of an audience, but the house was well filled with a most attentive audience. Mr. Ebina has been going there for five years twice a year at the invitation of earnest young men, and he has become a wonderful moral and spiritual power there. Not only do the promoters of this movement pay all the expenses but they give the speakers an honorarium.

Near this city is a wealthy silk village where a young man lives whom I accidentally met last year on the cars for about ten minutes. He was already warming towards Christianity, and he has grown hot since then. He took advantage of my nearness to invite me to his home for the night. As no foreigner had ever been seen in that village I was gazed at from every door and street. The young man had bought over twenty New Testaments and given them to teachers and other friends, and so I was known by name to many. Just as soon as I arrived I was invited to address the people who had been assembled in the school house, and my subject was handed me a few minutes before speaking. It was:- How Americans Regard this War. I happened to be fairly alive on this subject, and told them that since Japan had

so heartily adopted those free institutions that our ancestors had fought for and which we prized so much, we could not but deeply sympathize with her against the despotism and repeated cruelties and untruthful diplomacy of Russia. And as the Japanese are most open minded towards all friendly criticism I told them frankly that now the eyes of all the world ~~was~~ are on them and every defect ~~stood~~ stands out in white light. Therefore every one should do all that is possible to remedy the two national stains of lack of commercial morality and the evil reputation of their women in all the open ports of the East.

It is a splendid characteristic of this people that they hate flattery and love the criticisms of one whom they regard as a friend.

Among the interesting things Mr. Ebina told me was this expectation of his that within ten years the Imperial University would be furnishing the needed evangelists and preachers, for already the religious spirit is marked among the students, and it is expected that there will be a chair provided for the History and Teachings of the Christian Religion. What an advance this will be!

On my return to Sendai, I had two sermons to preach, and an article to write for Mr. Ebina's magazine on Education in the Philippines which he wanted as a sample of how to do it here and later on in Korea and in China. No sooner was this done than a cablegram from The Independent came asking for something on this crisis, and I sent an article that I hope will be helpful over there in understanding the real heart of Japan in this war. Then I prepared a long tract on The Sympathy of America towards Japan, ~~intended~~ for publication first in the daily here and then for distribution among the soldiers ~~if it takes at all.~~ The gist of it is Japan's love of our form of government, of our religious

liberty, of our universal education, all of which, I incidentally say, comes from tie Christian Religion.

Last Tuesday there was a public farewell meeting given by the city to 800 military officers of the camp here. I went to the Mayor and made myself, Mrs. DeForest, and Charlotte life members of the Red Cross Society at $12.50 each, in order to show our sympathy at this time when the people are raising tens of thousands for the families of those who are left destitute. I asked ~~permission~~ also for permission for the ladies as well as men to attend the great farewell banquet. It was, after a brief conference with the Governor, granted in such a way that we went not as guests, for there were none except the military men, but we went as members of the inviting side, as hosts. We were all treated most cordially, and Mrs. DeForest was assigned the honor of passing tea to the ~~three~~ major generals of this Division. I wanted to go especially to see the moral level of such an occasion. I attended a Loyal Legion banquet in New York last fall where 500 of our Civil War officers feasted, and I delighted in the real spiritual undertone that prevailed. Here too was a deep moral feeling of responsibility. No fast women were admitted, as would have been the case a dozen years ago, but the wives of prominent citizens ~~xxxxxxxx~~ ~~attended~~ waited upon the guests, and the girls of the higher schools sang their heartfelt songs of cheer.

The Christians of Sendai planned to send a chaplain with this Division. ~~You will be glad to know how this chaplain business is done here.~~ The Buddhists were ahead in sending in their applications. There were a dozen in before the Christians got theirs in. Only three can go with one Division, and that was made the excuse for rejecting the Christian's request. I took occasion to mildly suggest to a Major, a friend, that with an alliance with a Christian nation

like England it would not be bad to let in Christian chaplains Moreover, I told him that although the Christians were comparatively few by the side of the Buddhists, yet Christian thought had permeated every part of the national life, and Christian morals were widely recognized as the standard, and it seemed to me that it was not fair to discriminate so. I told him that we Christians, foreigners as well as natives, were invited to speak in schools, and in public halls, but never yet had one been invited to address the soldiers. He replied that with a little more patience that would come, and that Dr. ~~Hall's~~ visit had made a deep impression on many army men. I have since heard positively, though of course there is no connection, that the Evangelical Alliance in Tokyo has been successful in their petitions, and ~~that~~ already of the three chaplains that have been appointed for the reserves of this Sendai Division, one is Buddhist, one Shintoist, and one Christian. What an advance over anything heretofore!

But you have no time for any more, nor have I. Yet There are two sorrows hanging over us. Dear Albrecht's sad fall is one. He must have met with one of those queer psycological freaks in which a man becomes two, with no consciousness of antagonism between the two until some shock awakens the man . He is too good to lose. Do all you can for him. Then our beloved Davis lies low. He has u fought many a good fight and has a rich reward laid up. But what will become of the Doshisha?

Good bye. Ever yours, with love to all,

J. H. DeForest

P.S. Can you let Dr Prudden see this? It will save writing.
Minister Procom cordially accepts invitation of Sendai Americans to visit us as soon as practicable.

Rec'd MAY 9 1904 219.

Ans'd MAY 27 1904

Sendai, Japan,

April 13th, 1904.

Dr. J. L. Barton, Sect.,

And Brethren of the Brudential Committee,

Dear Friends:-

At our Annual Meeting which has just closed I was appointed to write you with reference to securing Dr. and Mrs. Doremus Scudder as a permanent members of our mission. And most gladly do I attempt to voice the unanimous and hearty desire of our mission that you correspond with him with a view to his reappointment to this field.

As you well know, Dr. Scudder has won a large place in the affections of our mission. We not only love him, we honor and trust him. What is more to the point, he has won the love and confidence of the Christians of Japan and we know that there is no one whom you could appoint to this field with so much of acceptability to them as Dr. S. You are also aware that during his stay here last year he gained entrance to high official circles that no missionary ever gained in so short a time, and he made a sort of triumphal tour through the Empire speaking under the auspices of governors, mayors, and others.

He has a very rare knowledge of sociology, and thus is fitted as no other man in our mission, save Dr. Gulick, for a wide work in this land. He has an unusual knowledge of Japanese character and history, and this sympathetic knowledge fits him for entrance into the wide opportunities now open to him. Residing in Tokyo, as I should hope he will, he would be a splendid aid in evangelistic work in our dozen stations which would all be open to him for touring and for great theater meetings that are constantly

Yours sincerely yours
J. H. DeForest

Sendai, Feb. 20/1904.

called for.

Beyond all this, his rare diplomatic tact and ability to use this difficult language would give him access to those classes who are favorable to Christianity but who are not touched by the work of ordinary missionaries and their churches. In short, there is need of just such a man to stand between the different civilizations of the East and the West as an interpreter, and as a seer of God's great plan in bringing these nations into His family. We need, in addition to the work of the ordinary Christian worker, men who can see far beyond the limits of their own denomination and who have the instinct of the prophet. You have some choice men and women of this stamp here, and they have made our mission what it is. Yet we have all seen Dr. Scudder's rare power and have all felt his sweet and blessed influence. We have never asked for any given individual to be sent to this mission with such a deep feeling of strong desire as accompanies this request for our beloved Dr. Scudder. We know you will do all that is possible to grant us this request, and we send you our hearty thanks for this, and for the fine reinforcements you have of late sent us.

The fact is, as everybody knows, there is a wide semi-Christian movement going on outside of the churches, and unless we somehow or other get a hold of this and utilize it for the Christianization of this land we shall have long generations of work before us. It is a most difficult and delicate problem, and only men of statesmanlike qualities such as Dr. Scudder has in an exceptional manner, can give marked aid in solving this great problem. Much more might be said, but you know. So I will close with thanksgivings to God for our beloved American Board, and the great work it is called to do in all the world.

Very sincerely yours J H DeForest.

Osaka, Apl. 28, 04. 220.

My dear Dr. De Forest.

Thank you for your sketch of the Japan mission. I read it with much pleasure. I think the spirit of the essay is broad & fair.

On page 16 you say that "the Japanese board of trustees recently changed the unchangeable constitution of the school." I shall be very happy to it changed into such form as this – without consulting the American donors. (Mr. Harada says same the vetoed)

On page 20 you speak of legal proceeding & quote the saying of cabinet officers. I don't know anything about it. But I know the motive of the resignation of the Japanese trustees was that "It is very unfortunate case to get into lawsuit with American donors, we would rather suffer wrong than to get into lawsuit." This is the only point, I think, to lead to some misunderstanding on our side.

Yours truly

T. Miyagawa,

Pendarvis, April 13, 1904

as my cabinet story has gone in, I may as well insert this also.

Rec'd MAY 31 1904 221.

Ans'd JUN 21 1904

Sendai, May 5, 1904.

My dear Dr. Barton:-

Thanks for yours of Feb. 15th, with its references. First, the Mission Sketch. Dr Learned and Mr. Cary have expressed their dissatisfaction, and Mr. Cary sent me a copy of his letter to you. At the annual meeting in Kobe, a Com. was appointed to draw up a statement of facts for permanent records, and I presume this Com. will send you what they regard as an improvement on my Sketch. I at once made inquiries of Greene, Harada, Miyagawa and others. Greene says that, even if facts are not given in their strict relation and order of occurrence, the historic truth is maintained. Harada carefully read it twice and then said that while it was written from a different standpoint from his, yet he regarded the tone of it very fair and its statements correct for a brief sketch. The only thing he would wish changed in the book was the word secretly in the first paragraph on p.20. That is already fully explained on the preceeding page by the words,"without consulting either our mission or the Board". Yet as both he and Miyagawa dislike that word, I wish it explained and a slip pasted in copies hereafter sent out. I enclose Mr. Miyagawa's letter so that you can see that the Japanese so far have no reason to complain over this Sketch. And surely it is the part of a historian to see that their side is represented sympathetically, and I believe our mission is fairly satisfied, if I can believe some compliments I have received. I have no objections to your printing the facts the Com. will send you and pasting in the Sketch. Possibly more would read it with attention if they saw that a small fight was on. Anyway, its a delicate chapter to write, and as you were out here when the fight was at its height, I thot that what you passed would probably stand.

at home last year, he had his full salary as a single man continued during his stay. I was badly disappointed that mine was so wretchedly insufficient, but I made the bravest fight I ever made to meet my obligations. I failed badly and had to accept under protest ~~$150~~ $150. from two of my brothers who are utterly unable to do any such generous thing. I managed to leave a promise to pay $75 on demand with one brother, but could do nothing with the other one.

I am glad Albrect could get more than I did. At the same time I fail to see why I should not have had as much as he, since it was utterly impossible to accomplish the purpose of my coming home on the $37.50 granted me, together with all that I could earn by preaching and writing. Under these circumstances would it be proper to ask that my deficiencies be made up to the extent of Albrect's allowence. He haD $25 more than I did. If I could have $25 for the 4½ months I was in the States, it would make me, with what I can do, square. But if there is any impropriety in this request, let it drop. I had a nice time, and did good to my children. But those wider social relations which were so unexpectedly open to me I had to almost wholly decline, and I lost what would have been of value in my work.

After all, you and others are in the same box, I fancy. I owe Rowland a letter, and wonder when he will get it.

Love to you and all in the office,

J. H. DeForest.

Thanks also for yours of Apl. 4th. It is a joy that you also approve of my little book which the Young People are going to print. I am sending Mr. Hicks on this mail my last notes and material for the book. With Dr. Hall's splendid introduction it ought to sell.

Yes, that was a good rejoinded to my Confessions, and was just what I would like to have said, but it is much better from some bright Orestes. Give him my love.

I have just been out for two weeks on the hardest work I ever did. I gave 18 addresses in school houses, temple, theater, and churches. The desire to hear from a foreigner directly, and especially one who has recently seen the condition of things in the States, is so strong that every bit of strength was used up on these midnight speeches. As two of the pastors were with me, and according to Japanese custom always spoke first, my turn came about half past ten every night,. so that it was after midnight when I got to bed. I baptized five young men. I spoke in two new places, in one of which no foreigner was ever seen. In one of these places, there was only one Christian, a young man. I asked him how he became a Christian, and he said that two years ago he bot a tract of mine ~~xxxxxxxxxxxx~~ entitled "Are the Cross and Resurrection Superstitions?" This was his first introduction to Christian thought. And he persuaded the head man of his village to have us speak in the temple, of which ~~the~~ meeting I may say as one of the evangelists wrote me in English the other day- "The audients overflew the house". It is true also of most of the other meetings.

I never was so urged for articles to print. I fancy I have put over twenty in the press since New Year. And now I have the Annual Report to write. I think I will take my materials and go to a hot spring where interruptions cannot come.

There is one more matter I believe I will mention in your ear. I have found out that when Albrecht and I were

Rec'd AUG 23 1904

222.

Ans'd AUG 25 1904

Karuizawa, July 29th, 1904.

Dear Dr. Barton,

Your two good letters of May 27th and June 22nd I have brought along so as to have something to do while here. I am glad to hear that my book is out, but I fancy Griffis has the inside track on that subject. I'm glad my critic got shelved, tho I'd like to hire him to review the book now, it would help the sale thereof. No copy has reached me yet. I hope some have been forwarded, or must I order one?

As to the Mori case, I could not keep my hands off, and so I sent two papers to New Haven for publication, the second one having his worst criticisms in, but I told my friend that in case Mori showed the proper spirit after the first paper had appeared, not to publish the second, as I had no desire to persecute him with his own words. And I suggested that he consult Dr. Munger or some such person anyway before publishing the second. But the first was more than Mori could face, and as he pulled out of New Haven, Dr. Munger advised my friend not to publish any more. Then Mori , under shelter of New York fired back in such a defiant spirit that Dr. Munger said:-"Let him have the rest". So it has come out I presume, tho no copy has reached me yet. I'm sorry for the boy, but he shot so wildly that I thot he had better be called down. Had he stuck to his text, he had enough to criticise form the standpoint of a Japanese in Gulick's book, especially in G's unsympathetic way of writing up the Imperial Household. But G. has a fine book all the same, tho it is producing a ripple over here, which I fancy will not become a wave.

I came up here hoping to rest up a bit. But I spent a week in Joshu with Pedley, and had crowded houses every night. Fortunately it rained nearly every day, so I stood the heat, tho I shan't try that again soon. On getting here, I found Beach dunning me for an article on Shintoism, which I had promised him last year, but had forgotten. So I buckled down to that and have just finished it. Then I was asked for an article for the Memorial Vol. on Com. Perry's 50th An., and it is too important a place not to enter if pos-

I Sendai, Mar 5, 1904
2

sible, especially as Count Okuma is behind the request. Then comes a few lectures at the Summer School at Hakone. A lecture is promised also at Nagano. A few lectures on Sociology, of which I know nothing, are promised for the Pres. School in Sendai this fall. These things with my regular work leave no time to rest. I had to run off to a hot spring for a week in order to write that annual report, and what a shame that the station secretaries didn't give me decent statistics. Anyway, I hope it will be read at home somewhat. By the way, how many of the Sketch have you published?

You will be pleased to know that one or two distinguished gentlemen in Sendai asked Admiral Ito to write a bit on commendation for publication in my tract on "Sympathy of the U.S. for Japan", and he did so. So now the tract goes out with two introductions, one by a general, the other by an admiral, and its circulation in the army and navy is very wide. It has also gone into the palace , so some gentlemen told me. If it serves to elevate the moral purpose of this war, or if it is only an educator as to the political and religious differences of the two nations at war, it will have paid for the morning or two it took to write it. It has been reproduced in China and the U.S., and the last I knew, some 15000 copies had gone off. I gave 1000 each to the army and navy, at a cost of about $20.

It pains me to write what you doubtless have heard, that our boy has been dropped from his class again. He responded so well to my presence last fall that I felt sure he had learned the lesson of responsibility both for time and for money. But he slipped into the same troubles, with the result that his course as a student has come to an abrupt end. I am puzzled as to my duty now. I have written him that if he wishes me to come back for two or three years, I will make any sacrifice to help him save himself. In that case Mrs. DeF. would stay here, and I should hope with your kind help I could get a small suburban church somewhere where I could get $1200 or so and be near enough to inspire the lad to do has best. He must now stay out of school for a year or two and work for his own living and thus learn the value of time and money. If you can be of any use

to him in getting a place to work, it would be a very great favor His specialty , so far as he has any, seems to be music, and I fancy he could play a church organ, and clerk it in a music store. Or possibly he might do office work in a mechanical engineering shop. Or he could begin machine work in a factory. It is the problem that seems now to confront me, and I shall be more than grateful for any thing you can do for him.

We are waiting for the news of the downfall of Port Arthur. The Russian fleet off the Tokyo bay is interfering a bit with shipping, but it is a desperate game to play at.

With love to you and all the Board, I am,

Ever yours,

De Forest.

Harrisburg, Pa.
July 29-1904

Rec'd NOV 16 1904

223.

Tokyo, Oct 25, 1904.

Ans'd DEC 29 1904

Dear Dr Barton,

Just a line to let you know what I'm up to. I left Sendai Sept. 30th for a month's trip. Took Tōkyō first, and was one of the speakers at Prof. Griffin's memorial meeting in YMCA Hall. It was a hard, sad blow to his dear wife & the Greene family, & hard for me to speak with those University Professors. But my relations with the Greene's led me to break away from touring in the north & start south. I also addressed Pres. Naruse's Girls University on The United States. It was a delight to stand with Naruse again & hear him call me his Old Teacher — a term of great respect. I am the first foreigner to address that University in Japanese. Then after a few delightful days with Legation friends, Col. Wood and Mr. Miller, & tiffin with the Minister, I went South where I was invited to address the pastors and evangelists of our Kumi-ai body, and as my address was favorably received, I shall try to write it for publication in Eng. Being in my old field that I've not visited for 19 years, I accepted, & planned to accept 5 invitations, but they got 9 onto me, as special meetings in two churches were being held in Osaka. Jemma church

was celebrating its 25th anniversary, & as I had helped found it, I took part in two meetings there. Mr. Miyagawa's church was holding 3 days' meetings & I spoke there twice with such men as Ebina & Tsunajima. I also visited 3 old outstations, & was kept wholly busy. I declined all invitations to dine or lunch with my old friends — that's the pity of it.

I'm passing thro Tokyo back to Sendai. I attended the 2nd Yale-Harvard dinner here last night, & Marquis Ito was Chairman & Baron Komura, Minister of Foreign Affairs sat opposite. It was a delightful meeting of old friends, but more delightful as representing the sympathy of our two nations. Baron K. most feelingly alluded to it & affirmed that every Japanese in the Empire was grateful to U.S. It has been arranged that Minister Griscom & family visit Sendai next week to be there 2 or 3 days. They will be our guests. Mr. Loomis goes at same time to distribute Bibles to the soldiers.

I'm glad my boy is in Amherst & hope he'll do solid work this time.

I've not sent anything to The Inlook for 4 months. Am too busy. Hope you caught sight of our Sendai friends' faces in The Long Ld — a nice lot. The Governor recently sent me 4 vols. of War Records Illustrated. Beach is publishing my Shinto in his Religions of the World, I suppose this fall. You're busy too, so Good by, with best wishes for a splendid Annual Meeting & love to all my friends in yr building! D. C. Greene

224.

Rec'd JAN 5 1905
Ans'd FEB 11 1905

Sendai, Japan,
Dec. 10th, 1904.

Dear Dr. Barton,

The old year is nearly gone, and it has brought a rush of new work to the whole body of missionaries such as they never before had. The war has opened the army of half a million of the best men of Japan to some kind of a reception of Christian truth, and especially has it put within our reach 100000 sick and wounded men whose inability to do anything makes them very willing to receive sympathetic notice, and to read Christian literature. The lack of money for this extra and rare opportunity simply defeats every effort at times, and puts sad limitations on us at all times." If we can get that $1000 we are asking for as an extra we can make a literature that will create wide and favorable sentiments for Christian truth. I earnestly hope the request of our mission will find substantial response from our friends in America.

We can no longer hold our work to its old dimensions. The eight evangelists have dwindled to six, and the six have not the financial power to extend their personal work. Prices are rising and next year will see a greater reduction unless we can have the $15000 we have begged for. It is an exceptional time for Japan.

Our educational work ought to be boomed for all it is worth, for there is no nation that surpasses this in its love of knowledge. The Doshisha and the Kobe Girls School should be placed as rapidly as possible on a permanent financial basis worthy of this progressive people. This work well done will tell on the future of China as well as on that of Japan. All work done for Japan is really for the good of the Millions of the East.

While saying this, I want to speak for the Osaka Baikwa Girls School. It is many years since I have seen it util October when I was touring that way. It is reaching out and up among people of culture and influence. The mayor's children attend there, and the school is under as powerful Christia

HUKYO OR RELIGION, by DR. J. H. DEFOREST. A series of lectures delivered at Hakone Summer School. Helpful for men having materialistic and pantheistic difficulties. An ve introduction to Christianity. 5 *sen* each, 50 *sen* per dozen; e extra.

influence as our other schools. The fact that this school costs us only the aid of two foreign teachers, ought not to blind us to the fact that financial aid at this time would double the inufluence of the school. The Christians have bravely carried it for 25 years and they will do every thing they can, but their oesources are heavily strained and we might well consider that our close relations entitle us to give them the comfort of one or two substantial buildings in this time of national distress. And another teacher of rare gifts should be sent there at once to take Miss Case's place and to supplement Miss Colby's failing strength, and later on to take control of the school so far as is wise. There is in my judgment no place where the Women's Board could do a better and more needed work in Japan than in this school. I was deeply impressed with its possibilities while in Osaka, and wondered why in the world our mission has not more vigorously pressed this strategic work upon the attention of you good folks at home. Here is my word on it.

It has been a year of ceaseless work. I have been home but little of the time, and next year threatens to see me less at home than this year. As soon as I have finished my promised lectures on Sociology in January at the German Reformed School here, I shall be due in the field at large. But I hope to do one or two tracts for distribution among the soldiers before compelled to take the field. My ~~xxxx~~ lectures on Religion are in the Methodist press now and will be ready for Christmas, and they are endorsed by the Y.M.C.A. which will increase their sales very much. I preach tomorrow for the Methodists whose pastor has gone to the rear of the battle lines for Christian work.

Wishing you all a Happy New Year with lots of money to make the mare go, I am,

With warm regards

Yours truly,

J H DeForest

And a splendid An. Meeting it was! Better than silver & gold.

225.
Rec'd FEB 9 1905
Ans'd FEB 11 1905

Sendai, Jan. 14th, 1905.

Dear Dr. Barton,

This mail will bring you my request for permission to go to Manchuria for about two months sometime before summer. It has grown upon me that some one of our large missionary body ought to go to the front if any way opens to get there. When there was hope that several missionaries would have a chance to go , I felt that there was no call for so old a man as myself, and was glad to have no responsibility in that line. But as you know all those plans have fallen through because none of the generals in command wanted a Christian chaplain in his command. It is now quite certain that not one of the 200 missionary men in Japan will go as a recognized chaplain. But the door is open to me to go as war correspondent, since our Legation kindly took pains to have me registered at the War Office as such last spring. Moreover I am pretty well known at least among the officers and soldiers of the Sendai Division as a missionary, and I should have easy access to hospitals and could see the actual conditions of the war. Of course, I could do no preaching in all probability, but personal work could be done in some instances I'm sure. And to go on such an errand would increase my little influence in all my after work here.

What put this into my head and heart was an inquiry by Miller, one of the Secretaries of the Legation and a fine Christian fellow, as to whether I would consider an invitation to go to the four Y.M.C.A. places in Manchuria, and help their work with some addresses to the soldiers. Now this work is the only Christian work that is endorsed by the War Department and it has the warm sympathy and aid of the military officers on the ground. It is the form of Christian work that is attracting serious attention here and that will give Christianity a name hereafter in the army. These places already occupied are Antung, Newchang, and the two places Dalney and Laioyang are being prepared.

Now I do not know whether I shall get an invitation from the Y.M.C.A. or not. If I do, I am sure you would desire

Sendai Japan Dec. 10. 1904

that I go. I have signified to them my willingness and am waiting for their move. It may be that they have now all the men they need, since they have drawn from China too. And two of the pastors of Sendai have gone into that promising work. But even though I can make no direct relations with Y.M.C.A. is it not desirable that one missionary at least be seen on the ground to do what falls to hand and to gather experiences for future work? I am not anxious to go at all. I supposed I settled the question once for all last summer in my own heart, but it is up to me again, and I am ready to go provided the P.C. give their cordial consent,

As this move affects my plans for work, I beg for a cablegram, "Manchuria" if you agree to my going, and ~~xx~~ "Remain" in case you do not approve — to Dr. Learned.

As to expenses, I am booked in early April for visiting the churches in Shikoku, so that our evangelistic funds will take me that far. From there I shall doubtlesshave government transportation and fodder. Anyway I have no financial request to make.

I shall visit my field here before I start South. There is more intesest here than for many yearsbefore. It will be a full year, and I pray a fruitful one. I hope to write Dr. Strong something before long. In case you sanction my going please do not publish it, for such a plan is always liable to meet with interruptions.

I am delivering a short course of lectures this month on Sociology to the theologues of the Tohoku Gakuin.

With love,

J H DeForest

P.S. I send you copies of my Shukyo Ron (Religion) which is endorsed by YMCA.

226.

Rec'd FEB 28 1905

Sendai, Jan. 30. 1905.

Ans'd MAR 13 1905

My Dear Dr. Barton,

Yours of Dec. 29th has just come to hand, all brim full of remarks that take the seriousness out of one's heart, and bring relief in one prolonged smile. Do so some more.

As to your inquiries;— My pamphlet on "Why U.S. sympathizes with Japan" is in English in The Japan Weekly Mail, Mar. 19. '04, p. 332-3. I thought I had extra copies, but can find none. It has had a remarkable run, endorsed by Genl. Nyoshi, and Admiral Ito. I don't know into how many newspapers it has been copied, including one in China. It has gone into the palace too, as did a former tract of mine on Mission Residence.

Minister Griscom is on the dock every time, as you must know before now. For my article to The Congs. was to be handed over to you in case they didn't want it. He, of course, would speak in such a place as Nanse's Woman's University, but he's in residence at the

Sendai, Japan, Jan. 14. 1905.

dedication of mission school buildings, & sends telegrams of congratulation when he can't be there. His address here at the public reception tendered him by the city was wholly unique for a diplomat. I fancy there never was a non-Christian audience before, that heard from a Minister of any country so much of praise of missionaries as the people here got on that occasion. He's not so thoroughly warm hearted and personally drawn to mission work as our aged Col. Buck was, but if he keeps on, as he grows older he may surpass the Col. He is the youngest Minister of them all, but he sees the right trend of things admirably.

As to your inquiry whether the Japanese will not dislike to be called a missionary land hereafter, that is indeed <u>the</u> question for us to thoroughly consider. It has for a long time been growing upon me that logically then ethical superiority to "Christian" Russia, which now is freely published in papers

here and also in the West, will of necessity lead ~~to~~ some far-reaching modifications of mission work in this Empire. I have occasionally felt around to see whether I could detect any desire to have missions close up their work, and I have to confess I can not induce any ~~confession~~ expression of such a sentiment. Here in Sendai the feeling is warm towards us, and the lawyer who, some time ago replied to my inquiry doubtless expresses the general feelings in saying that the more such work foreigners do the better for Japan. To be sure, he referred to the <u>educational</u> work here, which, with three flourishing girls' schools & one high grade boys' school, in buildings that cost ~~over~~ about $100,000, & with several Japanese professors of post-graduate studies at Yale & elsewhere, are doing a conspicuous work. Then in a wide way, I think the Government has been rather pleased with mission work, seeing the vast gains that come to the young men in

linguistic studies especially. Mission schools have virtually equipped the high grade Government schools with their English teachers, who besides English have imbibed much of the spirit of Christian ethics, so that their example is highly regarded. More than that, at the Perry Memorial the great orators of the occasion felt that they were speaking to the world, & they took pains to say that missionary work in its early stages had brought incalculable blessings to Japan — referring mainly to educational & medical work. Then the present sympathy of the Anglo-saxons in this crisis, and the alliance with Christian England, would naturally lead to only kind words about us. Even the Russian Church, the good Père Nicolai have the warm regard of the Government and people too. So that, if the present is taken as a true index of what the future attitude towards us will be, we are more than safe from dislike & disturbance.

Yet, we must not close our eyes to the fact that Japan has now reached what the press here is freely teaching — national consciousness. And under this comes one very powerful subject — how western nations regard them. Here it is that we must look into our own probable future. To my eyes nothing would be more natural than a national awakening on this line. "We are regarded as Heathen." This to many people will be the significance of this army of 800 foreign missionaries in the Empire. "Why don't you go to Russia?" is not an improbable question with in the next ten years.

Moreover, some of the leading Christians have long expressed their dislike of missionary work. Ebina, whom I regard as a magnificent witness for Christ, & whose influence is surpassed by no other Christian in Japan, persistently speaks against missionaries, not from dislike of them, but because their leadership in Christian work would hinder the very sympathy.

work they want to do. In a tract on Humanity, he sketches in fine style the growth of national self consciousness, & how with the Chinese war, at last Japan felt a true self reliance for the first time. And the next sentence is this:- "Really from this time the authority of resident missionaries was remarkably and permanently overthrown. Even in ~~their~~ financial oversight on Kumi-ai and Presbyterian churches asserted independence and declines any farther financial aid, thus increasing our power of self-reliance." &c.

The above will give you a clue to materials for answering your question about the future of missions in Japan.

I'm loafing for a day or two. I finished last week a course of three lectures on Sociology in the Prov. Ref. High School here. I preached to a fine audience of a hundred on Sunday on How to Know God? Army officers and the Mayor have filled up the time since with calls that taxed every line of intellect & sympathy. Said the Army Surgeon - "I'd be truly

glad if you can show me that God exists."
Said another surgeon as he came to bid me good by, "I'm a Christian, & I believe Japan must become – will become – a Christian nation. But I do not care for baptism. I cannot break from my revered ancestors & the temple where their bones are buried."

While writing this came ~~two~~ three letters from Jap. prisoners in Hokkaido, under long sentences, who have read my tracts in prison, thanking me and asking for commentaries, and wishing to write me many questions about the Bible; ~~another~~ two from railroad officials thanking me for my tracts; another inviting me to Shikoku; another from one of our Christians in Oberlin thanking me for my book which he has seen there and for that sermon I preached in Kanizawa last summer; another from Mr. Miyagawa announcing that over 100 are left from last fall's campaign, & rejoicing in the great open doors on all sides, and now comes a request to publish my last Sunday's sermon, and to tell the truth I don't often get such a request. So tomorrow is filled with that.

As to your request for something for The Herald - I have been trying to write out the address I delivered before the Kumi-ai Annual Meeting, and I'll try to fix it up for Dr. Strong. It is on "The Political, Intellectual, Moral, and Religious Environment ~~in which~~ of Christianity in Japan ~~is entering~~". Rather big, and I've wondered where I could unload, but I fancy The Herald can stand it. It was partly reproduced in "The Christian World" here by short hand.

This will do for tonight. Bishop Harris will be our guest next Sunday. He's making a big mark here, and has received one grade higher rank from the Emperor.

I must tell you I've got Brinkley's 12 vols. on Japan & China, $40.00. They are rich reading. Make yourself a present of them. Love to you and all your crowd,

Sincerely yours,

J. H. DeForest.

Feb. 1. '05 - 227.

REC'D FEB 28 1905

Dear Dr Barton, Feb. 1. 1905

You kindly sent me May 1903

ANS'D MAR 13. 1905

$125.00 for extra work of various kinds leaving it to me to use where it would do most good. It has been a constant comfort to me, for I cannot work on the close lines of late years without constant worry. I now send you an account of the use of that money up to date.

To aid 8 pastors and evangelists to attend local + annual meetings of Kumi-ai churches	yen 41.20
Prolonged illness in families of evangelists, deficits owing to rise of necessities, moving —	135.50
Aid evangelists to special + distant work	16.62
Summer schools + books	10.
Aid of student in Kozaki's theolog. sch.	24.
	227.32
Balance	22.68
	yen 250.00
	$ 125.00

Rur

Sundaij

You will see that all these items except the last are for direct work sanctioned by the mission, & the last is for one of the young men of this region whom Mr. Kozaki thinks will make a good evangelist for Hawaii. The balance - it is safe to say will go into soldiers' work.

I thank you heartily for this timely aid. I have just received nearly $75.00 from friends, & that will last me I hope through this year so far as extra items in regular work go, but for soldiers' work I, with others, am looking for that $1000. we have asked for. Mrs. DeForest visits hospitals thrice a week for talks & distribution of Xn literature, & if I go to Manchuria I want a good slice for that kind of work over there. Battles are beginning again.

Sincerely yours DeForest

J. H. De Forest. 228.
S

Also

Sendai, Japan,
Feb. 2nd 1905.

Dear Dr. Strong,

It's a long time since I sent you anything for publication. I am not sure that the enclosed is ~~not~~ what you will want. It does not satisfy me as I thot it would when I began it. Yet I think there is something in it provided anyone can find it. I am enjoying my work very much. What this new year will bring forth who can tell? But we are very confident it will bring very substantial gains to the churches.

Mrs. Means has kindly sent me $25:00, and I have asked Mrs. DeForest to write her our thanks. It

is most timely. The army is very open to certain kinds of work especially among the 80 000 sick & wounded so far as we can reach them.

I often think of the delightful times I've had in your most hospitable home to every member of which I send my warmest regards.

With love,

J. H. DeForest.

P.S. Don't hesitate to throw this MSS into the fire if in your judgment it isn't quite the thing for The Herald — which has greatly improved in these last decades.

DeF.

Dr. Detrick

229. Rec'd APR 1 1905

Tokyo, Japan. Mar. 10. 1905.

Ans'd APR 21 1905

Tokyo, Mar. 10. '05

Dear Dr. Barton,

Just a line to let you know I am starting for the front. The Legation people are very kind & by their good will I have had a perfect round of official intercourse, not only having personal interviews with the Minister of War Gen. Terauchi and with Count Katsura the Premier, but as it happened, Genl. Terauchi was giving a dinner in honor of Genl. MacArthur and the invitations must all have been out days before I received one but a few hours previous to the dinner. Then at our interview w/ Premier he personally invited me to his dinner in honor of our Minister Griscom on 9th. at

3

visit to Sendai probably is another link. And your P.S. prompt permission by cable to go is another. Believing you wd grant it I started out in mid-winter to go thro my field & so gave a way for leaving it a while. I baptized 19 in 2 weeks, more than for 15 years before, & I may add that 70 baptisms in last year breaks a record. None of these honors are owing to me so far as I know, they simply happened in my field.

I wish I had time to write you fully about things I have heard of late. At Gen. Sekuchi's dinner, a news was pouring in from the front that a Russian center was in a panic & retreat & 2000 dead Russians were found in front of Gen Oku's army alone, & that a left-hand wing was north of Mukden, yet there was not a sign on any face during a 2 hours feast — of joy

or elation – nothing but the usual events of a dinner w six wines, & not an extra bottle opened nor even a toast in honor of the soldiers! Not till the dinner was just over was our Minister quietly informed of the situation & even then it didn't travel down the table. I never heard of such self control. We Americans wd have smashed the whole dining table & set the wines flowing in rivers, but not a bit of that here. So all thro the city, tho this is the biggest & most destructive battle of the war & of history, you wouldn't know anything special was up. Not a particle of it on the streets or in salutations w Japanese. Well, this is all, or I miss this mail. I'm en route for Kobe where I spend Sunday. Please tell Prudden for I can't write now. But don't publish this, as it's only a bit of inside view.

With love

DeForest

these gatherings I met various Counts, Viscounts, Barons and other great men, & had a swell time. I afterwards received 9 letters of introduction to all the Generals in Manchuria except Kuropatkin, & all from Count Katsura, and to-day two from Admiral Ito to 2 naval commanders at Dalney & Port Arthur, where foreigners are not allowed to go yet. It is a perfect marvel that a missionary shd have such attentions — at least a marvel to me, & it gives me every possible advantage in going as a YMCA worker, & not at all as a War Correspt, tho I am given so far as I can use all the privileges they have. The only thing lacking is the official permit of the Genl Staff to take transportation, wh is promised for general use, another rare privilege. A long list of events has led up to this surprising opening, one of wh was my tract of last year on Sympathy of U.S. towards Japan, & another of wh is Mr Miller's presence as Legation Interpreter where he keeps up all his interests in YMCA work, so that he has interested our Minister in it too. The Minister

230.

A FEW MANCHURIAN NOTES.

By J. H. De Forest, Sendai.

[Dr. De Forest of Sendai, who is just back from a tour through Manchuria, has favoured us with the following interesting account of his impressions.—Ed. *J.T.*]

So far as I could judge, the officers in the Japanese army are the most gentlemanly and kind-hearted men I have ever met. To me personally they were hospitality itself. Wherever I went I was met at the station, my baggage was taken in charge, the best lodgings and food were provided, and the military administrator, or his aide-de-camp, always called to offer me every assistance in carrying out my plans of visiting as a Y.M.C.A. representative and visiting hospitals, and when I went to see the various battlefields always an officer or a gendarme accompanied me as guide and interpreter of the forts and battlefield. Lieut.-General Burnett of the English army did not exaggerate at all when he remarked to me, "I never in all my life experienced such kindness and hospitality as have fallen to me during the ten days I have been the guest of the Japanese Army."

In this connection I think it not improper to state what I learned at a lunch with the American attachés at Mukden, when General McArthur said:—"You are now the guest of His Imperial Majesty the Emperor of Japan. For he provides from his private purse all the expenses of all the expenses of all the foreign military attachés in the whole army, the Diet having failed to make any appropriation for such a purpose." His Majesty's munificence was manifested in the abundance of comforts these men enjoy even on the battlefield.

The high moral purpose of the army is visible everywhere. One of the curses of all armies is the tendency to dishonesty and corruption. But the Japanese Army is exceedingly careful of its honour in this line. One illustration out of many gives the key to the trend of things. Interpreters are a necessity in both armies. The Russians had Russian officers who knew enough of Chinese to do that business, and yet they are said to have been mainly the Chinese cooks and servants such as came from Vladivostock and other places, where they had picked up a smattering of Russian. These men were the go-betweens in contract and in dealings with the villagers all along the army lines. This resulted, I was told, in constant blackmailing by the interpreters, in which their immediate superiors took their full share.

But the interpreters in the Japanese army one can see at a glance are carefully selected young men, who are given an honourable rank as lieutenants and captains, and have the same strong motives for upright conduct that the regular line officers have. I fancy it would be hard to find a case of blackmailing among them. Among those whom I met were teachers from Christian schools, graduates from colleges in Japan, and men who had studied at universities in America and Europe. It was a real privilege to have a call from one of these high grade men and sit with him for hours talking over questions of international significance.

The settlement of the coolie and merchant and woman questions also shows the purpose of the army authorities to maintain the highest possible moral spirit. Why should Japanese hire Chinese coolies by the tens of thousands when Japanese coolies would jump at the chance to go over there and do that work? I could find no sufficient reason other than that the Japanese coolies of ten years ago in the war with China left a wake of evil that damaged the good name of Japan, and the army has no desire to repeat that experiment. Coolies, to be sure, go over there in large numbers, but those who go are drafted and are clothed in military uniform and subject to army regulations, being a part of the army.

Then, why are Japanese merchants largely kept out of Manchuria, and driven back from the front as often as they push forward, unless it is that the army wishes to have no contact with irresponsible financial agents? And where was there even such a vast army of which it could be said that there are virtually no camps of women followers?

That the army has thieving officers, and soldiers who loot and violate the women of Chinese homes is a fact that no one would care to deny. But that there ever was an army of similar proportions in which such sins were reduced to a lower level I cannot believe.

The democratic spirit is conspicuous in this Imperial Army. "Are there any in the army who used to be Eta?" I inquired of a Colonel. "O, yes, and they fight as well as the sons of *samurai*. Provided they have the same education, they can rise and become officers. Indeed, one now holds a very high position in a certain division. There is no caste here."

The surgeons impressed me as having the same spirit of self-sacrifice as pervades the other departments. They work ceaselessly at times, literally all day and all night continuously. Some have deliberately killed themselves with the care of the sick and wounded, as happened at Liaoyang after the Mukden battles. The health department is gradually cleaning up the filth of Manchurian ages—a herculanean task in such pest-breeding spots as Antoken, Liaoyang, and Mukden.

The Y.M.C.A. work among the soldiers is the most conspicuous piece of Christian work in all the East. So conspicuous that it has won the Imperial approval in the substantial form of a gift of *yen* 10,000.

The work of those noble Scotch medical missionaries in Liaoyang and Mukden—well, it is sufficient to say that it impressed the Japanese generals to such a degree that His Excellency Marshal Oyama contributed *yen* 1,000 to each of the two hospitals. The whole Church of Christ throughout the world may well rejoice over this signal work of wide love, embracing Chinese, Russians, and Japanese, and winning warm words of admiration and confidence from these three great nations.

I count it one of the greatest privileges of my life to have been sent by the Y.M.C.A. to carry the sympathy of their organization to the soldiers of Japan, and to have represented in some measure also the sympathy of the Great Republic of which I am a citizen. The kind letters of introduction by their Excellencies Count Katsura, the Prime Minister; General Terauchi, the Minister of War; Viscount Admiral Ito, Chief of the Naval Staff; and General Nishi, Military Administrator of Liaoyang Peninsula; insured me a cordial welcome from Port Arthur to Mukden, and from Newchang to Antung. My admiration for the officers and soldiers of Japan encreased with my tour, and at the close of my last address, I could not resist the impulse to seize a little Japanese flag near me and propose three

Banzai for H.I.M. the Generalissimo of these ever victorious and profoundly loyal soldiers of Dai Nippon.

Transcribed by hotel by
Dr. D. De Forest, in Japan Times
May-16-1905.

Rec'd JUN 23 1905
ANS JUN 29 1905
ANS AUG 28 1905

Dear Dr Barton,

Your letters have reproached me long enough, & now I dash off the enclosed hoping it will do some little good. I would suggest that it be made into a little tract and distributed. I don't care much, only it ought to be given as soon as possible. Indeed, it ought to have been sent you before, but that was out of the question.

Please give my love to Dr. Strong whose nice letter of Mar. 13th I much enjoyed. To friend Hicks who writes for Sendai quarterlies, which I'll try to keep in mind. To Dr Patton for his interesting clippings from letters. And to yourself for yours of Feb. 13th & Mar. 13th.

I fancy it was my article last year on "the Sympathy of U.S. w/ Japan" that brought me the cordial treatment I received as part of the army.

Now I must write Bartlett on Sapporo.

If you don't print my article at once, will you please let Prudden have a chance to read it.

With love

Ever

Kobe June 1st '05.

P.S. I enclose Charlotte's account of the Am. Meeting which the Chairman requested her to write. DCG

Transcribe notes by

Rec'd JUN 23 1905
Ans'd JUN 29 1905
CORI 62 NOT USED

Visiting the Japanese Army in Manchuria.

1980 words.

J. H. DeForest, Sendai.

When the war broke out I had the feeling that it would be a privilege to go with ~~the Japanese~~ army, but it seemed to me that if any missionaries were permitted to go they should be a good ways under sixty, and I therefore dismissed the question. But a whole year went by, and not a missionary had yet been permitted to go. And as the door opened for me to go in connection with the Y.M.C.A. work, it seemed best to go in spite of my sixty years. All the generals are sixty or thereabouts. The Shinto priest, my friend Mr. Shimiqu, living on the same street in Sendai, looks as though he might be seventy with his long white beard, and he went. So I gladly accepted the cordial invitation of the Y.M.C.A. committee and was granted an interview with their Excellencies Count Katsura the Prime Minister, ~~and~~ Admiral Ito, chief of Naval Staff, and Viscount General Terauchi the Minister of War, ~~both~~ all of whom gave me warm letters of introduction to the generals ~~and admirals~~ over in Manchuria and the admirals in charge of the important ports at Dalney and

Port Arthur.

I didnot know it at the time, for I was very green as to the way the ~~Army and Navy~~ authorities do things, but this made me the guest of the Army and Navy not only while engaged in Y.M.C.A. work, but also while visiting the famous battle fields. It was indeed a remarkable privilege to be granted a missionary — to go anywhere in Manchuria and Korea ~~and~~ with permission to see anything and everything I might desire. And I only regret that strength and time were not sufficient for making a much longer stay and doing a wider work, and seeing much more of these historic battle fields.

What astonished me was the cordial welcome everywhere extended to me by the officers ~~of the Navy and troops~~ and soldiers. I expected to have to take care of myself, find lodgings and food and transportation. But everything was provided free. Everytime I went to a new place, my going was wired ~~ahead~~ in advance and the best place possible was prepared for me. I lived mainly in those fine houses of brick built so substantially by the Russians. Foreign food in abundance was everywhere at hand, even up in Mukden from which the Russians had just been driven. To be sure, I rode on box cars and in freight cars at times, but so did high

officers. There was no other way. The kindness and courtesy received through these two months of March and April I shall never forget.

Nor shall I ever forget the most precious spiritual experiences of those days. I wanted to see those awful battle fields, for I was once a soldier and now wear the Royal Legion button. But deeper than that desire was the longing to see the Hand of God in these amazing victories on this little peninsula, where He is solving through fire and sword some of the greatest problems of the great East. Battle fields without God and his spirit of Righteousness and His Deliverances of nations from the wrongs of the past mean nothing to me. And it was this vision of God, using in the last ten years the three great nations of Japan, China, and Russia to lift this whole East into new life and to stir all the nations of the world to new thinking and better acting, that was beneath the little work I did and the insufficient observations I made.

The work of the U.S.M.C.A. is centered in three places, Dalney, Newchwang, and Hoojō, and has won the approval of officers and soldiers.

I made eleven addresses in these places, in buildings furnished by the army authorities. In Dalney the Chinese theater, holding about a thousand, was given us for two days. The subjects on which I spoke were in the main, "War and Religion"; "The Spirit of the American People"; "Sympathy"; and "The Fatherhood of God." The addresses I heard from the Y.M.C.A. Japanese secretaries were full of the spirit of the Glad News. The two foreign secretaries, Messrs. Hibbard and Gleason, struck me as rare men and the Japanese with them were not behind. for this rare work. The work as a whole, as the world now knows, has attracted the attention of His Imperial Majesty whose generous gift of Yen 10,000 is a high endorsement of the movement. However diplomatic this gift may be, it is certain to affect favorably the wide growth of Christian thought in the nation as well as in the army. It has helped to make the Y.M.C.A. the most conspicuous Christian organization in all the East.

In Manchuria I discovered one more remarkable piece of Christian work. I presume thousands of people interested in missions know that the Scotch Presbyterians have work in

Manchuria. But how many know what a permanently ~~abiding~~ and successful work such men as Doctors Westwater, Ross, Christie and others are doing? I saw as never before the signal providence of God in the medical missions of these men. Many people have an ~~kind~~ of idea that purely evangelistic work — preaching the Gospel and organizing churches — is the very best and most effective method of doing Christ's work. However this may be under some circumstances, ~~In this~~ it is sufficient to say that had the work of these missionaries in Manchuria been simply evangelistic or even educational, it would have been wiped out of existence by the three-fold calamity of the Japan-Chinese war, the Boxer movement, and this war with Russia. As it was, their hospitals were looted and burned by the Boxers and have not been rebuilt. Their 20,000 Christians were dispersed, their churches torn down, and large numbers saved their heads by trampling on the cross. Yet to day that work abides gloriously strong, ~~because the~~ and these men are heroes in the eyes of Chinese, Russians, and Japanese. Russian money flowed into Dr. Westwater's work to such an extent that

for seven years he was independent of home funds. Then came the Japanese victory that drove Russia from Liaoyang, and twice imperilled the life of this great man. When Marshall Oyama made his head quarters at Liaoyang and heard how beloved and trusted by both Chinese and Russians this Christian doctor with his Red Cross badge was, he sent for him. But the doctor's reply was;— "The recent battle has put over 300 wounded Chinese in my hospital, and I am amputating and dressing wounds night and day with no capable assistant. To accept your Excellency's kind invitation would be to sacrifice some of these sufferers. I cannot come." The Marshall was busy too, but not so busy but that he could admire such work and send the doctor yen 1000 for his hospital.

Then up at Moukden Dr. Christie had 10000 Chinese refugees — men women and children — under his charge alone, and there were 40000 more within the walls of that ancient capital. All the region between Liaoyang and Moukden was one barren moor, its villages blotted out and its people flying in terror. He took me to one theatre where 700 of these wretched people were trying to live, and he said he had some twenty more houses full of them. Red Cross

Societies in Shanghai and elsewhere were aiding him in temporarily supporting this little army of refugees, among whom were scores of those who were accidentally wounded on the edge of the battle fields. When Marshall Ojama moved his head quarters to Monkden he heard of the work of this beloved missionary and sent him also yen 1000. There was no question as to whether these medical missionaries might possibly be in touch with the Russian army and might be used to convey information. They were Christian missionaries, Red Cross men, who loved men, and could be trusted.

In the Providence of God the first Protestant missions established in Manchuria some twenty-five years ago were medical. None other could have stood this decade of anarchy. None other could have won the sympathy and admiration of both Russians and Japanese. These medical men are the ones who have impressed the highest officers of the Japanese army with the central truth of our religion - Service, and one may well infer that the present cordial attitude of the Japanese

army to the Y.M.C.A. work has been favorably influenced by the sight of the work and humanitarian spirit of these Scotch missionaries.

Well, the battle-fields. Yes, I spent three days inside that fallen fortress, Port Arthur. A navy launch was put at my disposal for seeing that tightly corked mouth of the harbor under Golden Hill, and for inspecting those ~~huge~~ fatally wounded battle-ships that look like giants dying ~~as they~~ in a shallow lake. A carriage took us to the foot of the chief forts, and a Christian lieutenant was our guide over trenches where I saw piles of Russian and Japanese bodies lying in deep tangled masses just as they fell in those desperate charges and counter charges. At Liaoyang we were taken to the Russian fortifications outside of which we saw those dreadful wire entanglements stretched over a belt of contiguous holes, which became the graves of soldiers of both sides. At Likamps, twelve miles west of Mukden we saw one of the most hotly contested battle fields of the ~~past battles~~ war, where one Japanese brigade held for three days a whole division of Russians, five to one, while Nogi rushed his army around the Russian flank and utterly routed his enemy. We saw gate ways in that village where the soldiers

of both armies had fallen one upon another until they formed an embankment behind which the battle continued to rage. Here and there on these fiercely contested spots you could put your hand down on the ground and cover a dozen or a score of rifle bullets.

Why did God, the Father alike of Japanese and Russians, permit these hellish onslaughts and this waste of precious life? To this the whole Old Testament and evolutionary history give one suggestive answer, — No people has ever risen to be a nation without war. And there is nothing that tends so powerfully to arouse and deepen religious feelings throughout a nation as war. The love of righteousness and justice, the hatred of tyranny and slavery, these are powerful feelings that have been elevated and purified by the sword. "My sword is bathed in Heaven", says the prophet. "The sword is the soul of the Samurai", says Bushido. Sherman said "War is hell", and that is true. But none the less may that other side be expressed, that in the upward progress of the race, war has brought about all the priceless blessings we have. Blood is the price of liberty and knowledge and progress.

So when I stood over these places drenched with the blood of warriors, I knew that these unbroken victories of Japan would deepen her love of liberty, would bring new light and knowledge and rights to the millions of China, and would also aid the great Russian people to wrest from despotism their rights. I knew the power would be the means of making a new bond of respect between the East and the West, and that it would cause a rapid growth of a better International Law, and a wider spirit of brotherhood. And I took off my hat before the temporary tombs of the soldiers of Japan, believing that as our forefathers fought and died for a larger manhood, so these had fallen not only that Japan might be saved from Russian arrogance and aggression, but also that in the Providence of God the whole East, nay, the whole world, might progress in righteousness and peace.

Rec'd JUL 19 1905

Sendai, Japan
June 20th 1905.

Ans'd AUG 28 1905

Dear Mr. Barton,

As a member of our Emergency Com. I ought to write you my earnest hope that what we have already asked for will be granted as speedily as possible. Our requests are moderate and necessary to hold our own to say nothing of grasping the extra opportunities that lie before us. Fortunately for many of us our friends share us in money for soldier purposes, so that with what you are granting, we shall do something valuable I trust.

In this connection you ought to know of the feeling among Christians, that in view of the victories of Japan, and the consequent place she is taking among the nations, the churches here cannot possibly remain as they have been, especially in their dependent relation with missionaries. This is getting to be a hot question among the Presbyterians as well as with us. You have doubtless been informed as to Messrs. Miyagawa and Osada's visit at our Annual Meeting, at which they spoke as Kumi-ai representatives on How to

gain the recognition of ~~[illegible]~~ the actual independence of the Kumi-ai Ch^es by the outside world. They spoke fraternally and said they could not secure what they wanted without our cooperation. So we appointed a special committee to meet their com. sometime in early fall, in order that our mutual consultation may be a basis for action at their annual meeting in October. Nothing was intimated beyond the method of publishing statistics. But last week the Editorial of their paper The Christian World was on the relation of the mission to the Kumi-ai Churches, and it was flat footed, you bet. I wanted to translate the article for you at once, but somehow since my Manchu trip my head declines to work properly, and I don't feel equal to it. Yet before I go to Nikko (in a few days) I want to give you an inkling of what's up.

The writer forcibly suggests that missionaries sho give up their separate church (of which Pettee is pastor) and unite with Japanese churches, and dropping all distinctions of foreign and native work as one body. (2) That the mission

Board of the Kumi-ai Ch. take over all the evangelistic work of the missionaries. (3) That missionaries work where it is judged best by this new organization. (4) That no more missionaries be asked for unless by the Kumi-ai body. (5) That the relations between the Am. Board and the Kumi-ai Churches be direct.

This is the substance of the article. I for one am glad to see this agitation begun. It was begun virtually 12 years ago. I believe there is a growing restlessness among all independent churches over this general question, and we must face the music. What will be the result of our conference in Sept. I can't foresee.

The question arises — Do the Japanese want missionaries to stay here? I have looked now for many months expecting to see signs of a sort of anti-missionary agitation, but I can't find any. The Christians frankly say they want us to stay & work with them for Japan. And the large, ~~and~~ body of influential and moral people outside the churches never were so friendly as now. But the feeling of independence among many christians is touched by having a body of missionaries here, ~~independent~~ in their midst, carrying on operations wherever

they like with no consultations whatever, sending for new recruits, asking for sums of money that they (Japanese) regard as vast, and too often writing home about "their" fields, "their" work, &c.

The superbly victorious army and navy of Japan have made Japan different from what it was before. Its magnificent progress gives it a right to speak where before it might have seemed ill timed. I do not think these suggestions arise from swelled heads, but are the natural results of success on all lines.

A very able young missionary came to me not long ago and asked me whether, when he takes his vacation he'd better stay in the States, or would there still be a chance for a good life-work here. I told him not to look at it in any such way, & that one great fact is that the East needs men who can work here and hasten the era of good will between the East and the West. The missionary can do that as few others can. And Christian Japan is already stretching forth hands to Korea & China. Even if Japan should get restless under an overload of missionaries, these great nations beyond are most needy, and a missionary trained in Japan is I believe

exceptionally fitted for work beyond. Anyway the doors are wide open — I told him.

I believe we may yet do our greatest work if we can find the way of doing it so as to win the hearts of the leaders here. It is now a question of extraterritoriality in mission methods, & the possibility of abolishing it. So I send you my idea of the situation confronting us, & will send you more when I get new light.

My class at Yale (64) has just sent me $130. for the destitute of soldiers' families. I consult with the Mayor tomorrow as to how to use it — or part of it.

I have preached since my return and have spoken in two or three places on my experiences, but have declined many other chances to speak. The Educational Society of the City of which I am an honorary member, and the 1st Middle School here would have urged me to speak, but I staved it off. I shall devote my best strength to writing and preparation for the fall campaign, & then expect to go through Shikoku with Newell — if that $1000, or a part of it comes along.

June 23. I have translated the article, for you ought to have it on tap. How much of this are you willing that we shd accept?

With love — Deforest.

— RECEIVED —
SEP 29 1905
Ans.....

—ANSWERED—
MAY 4 1906
C. H. PATTON

Nikko, Aug. 31st, 1905.

Dear Dr. Patton,

Your request of Feb. 20th, has often reproached me for when it caught my eye I had no heart to write, or else no life to do it. Having vowed to do up all accumulated jobs before Sept., I have just now pushed off this story for your especial use, and wish it were of more value.

Many thanks for your kind words about my Manchurian trip. It was an experience of a life time. But I have written and spoken so much on it that I am now looking forward to something new this fall.

I hope and pray that the dear old Board may come out financially safe, and with a margin of cash as it has of faith and zeal.

It has rained about 75 days out of 60 here this season, the dampest time I ever knew. But the air is bracing, and I have gotten into trim for a good time this fall in the 2000 mile tour I'm looking forward to.

Very sincerely yours,

J. H. DeForest

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Rec'd DEC 11 1905
Ans.

METROPOLITAN STUDENT DEPARTMENT
TOKYO YOUNG MEN'S CHRISTIAN ASSOCIATION
3 SANCHOME, MITOSHIRO CHO, KANDA.

Nov. 16. 1905.

Dr. J. L. Barton, D.D.
Sect. Am. Board,
Boston,

My dear Dr Barton,

We have just held the most successful joint committee meeting with the Standing Committee of the Kumi-ai Churches that I have ever attended, one that begins a new method of missions and that fills victorious Japan. Dr. Cary and Dr. Greene will officially inform you of this, but as you like side lights, I'll send a line in addition to what they may say.

The curse of mission work in Japan for fifteen or twenty years has been the ceaseless friction between the Christians and our organized mission bodies here. So far as individual missionaries are concerned, men and women, all are doing more or less of good work and there is very little complaint of individuals. But the existance here of organized bodies of foreign missionaries with their relations to Boards in foreign countries, holding regular meetings in which are determined the number of new missionaries ~~to be~~ needed here, the location of foreigners here, the sums of money necessary for the work, the location more or less of native workers under the control of foreigners, &c. &c., has been and still is a fruitful source of misunderstandings that sadly mar the work. All kinds of methods have been tried to

prevent friction, such as co-operation which generally seems to be little else than foreign control, or wholly separate work from that done by independent churches.

But the great fact still remains that the work done by the missions of Japan is a kind of extemitorial Christianity, controlled by foreign bodies with their responsible agents here, the legislation is largely that of foreign seeds, and the methods there that are applicable to undeveloped peoples. And just as the bitterest feelings here against Western nations came from their political extemitoriality, so the permanent cause of bitter feelings on the part of the Christians against missionaries in bulk, is because of our extemitorial methods, insisting on holding authority of some kind over the direction of evangelistic and educational Christian work.

The greatest problem before the missionaries of Japan to day is how to hasten the abolition of religious extemitoriality. As things are, it is wholly impossible to really and deeply affect the life of the nation, and this is the great hope of our hearts. We are not content with the wretchedly slow manner in which individuals are converted and brought into the churches. We want to see a religious movement that shall sweep over the nation commanding the respect and willing sacrifices of tens of thousands, until the whole people feel the new spiritual fire. It is simply impossible on the old lines. The people are ripe for an unusual awakening morally and spiritually, as everybody now believes. And the way

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some missionary bodies look at it results in an enthusiastic motion to "double our present force as soon as possible." This to my mind simply would add confusion and defeat to the work. The day for mission bodies to call for double their force in Japan has gone by. There will be no corresponding successes. I do not think ~~the day~~ for missionaries in Japan has gone by, but unless their methods are rapidly changed to fit a nation that stands among the few foremost nations of the earth, their day is rapidly going by. And if methods are changed then as Mr. Miyagawa said, "You will have all the work you can do and as long as you can stay."

With this in mind our Committee of five met yesterday, ~~the~~ Japanese five who had been given plenipotentiary powers to conclude any covenant with us. We consulted three hours, and as usual in such meetings, it seemed at one time as though we could never reach a satisfactory-to-all conclusion. Then we separated ~~to~~ consult together, and they also did the same. When we came together, what was our joy to find that they and we had drawn up virtually the same program! We had asked them ~~(Com)~~ to take over all the organized churches we were aiding, since they were unable to assume self support. This work is costing the mission on the average about 4600 or 4800 yen a year.

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This would nearly double the number of churches wholly independent of foreign control or aid, and would enable the Kumi-ai Church to stand out as a large independent body openly appealing to their nation. It would bring in the aid of hundreds of sympathizers as soon as they saw that the hand of the foreigner was not in it, and that the entire legislation and direction was in Japanese hands. As soon as the plan was mentioned in their annual meeting, 2000 en for this object was pledged at once. But they felt some fear of taking over at once 4500 en worth of new work, and they therefore suggested that in passing over these churches we ~~hand over~~ present them with a "transfer sum of money". Their plan was as follows:-

1. That we transfer the churches <u>at New Years</u>.
2. That the transfer fund be 6000 en, payable in lump or in sections to the Kumi-ai Missionary Society.
3. That in case we agree, they pledge themselves by the end of 1908 at least, they will have increased their present missionary work by 6000 en annually above what they are doing now.

Our plan did not include <u>three</u> (3) and under one (1) we had settled upon July 1st <u>1906</u> as the best date of transfer, simply because our machinery naturally takes time. We wanted the whole mission to deliberate together on this problem, and it takes

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time to get plenipotentiary powers from Boston. But when we saw the enthusiasm that at once took possession of the Kumi-ai body over this plan, and their pledging 2000 en for it, over and above the 1200 en they raised on the spot for prolonged evangelistic work in 5 centers, and when they said that they never yet had succeeded in any aggressive plan begun the last half of the year, we were deeply impressed with the thought that this favorable moment must not be lost, whether our machinery were overtasked or not. So this plan that was unanimously agreed to by both sides will be sent out to the stations with full statements, and our C.A.S. will be asked to forward the result to you and our Prudential Committee. And we hope for a cordial and favorable cablegram, so that not a day be lost in the formal transfer of these churches to their proper guardians until they come of age.

You may be sure that we raised every possible question with greatest freedom, and I may reverently and gratefully say that this action "pleased the Holy Ghost and us." We asked how these dependent churches would like it, and the reply was - "They were largely represented in our Annual Meeting, and unanimously joined the movement, and it is only what they have

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been looking forward to anyway."

I regard this as a most important contribution to the solution of extemitonal Christianity. It opened the door at once to the sweetest kind of invitation — to become honorary (or visiting associate) members of their Missionary Society, with as much or as little of responsibility as individuals might like, each at full liberty to work as heretofore in the aided churches and anywhere else, only now we should stand ~~as~~ with the full Kumi-ai body behind us. And especially those gus engaged in direct evangelistic work can be sure of a cordial and backing welcome from the independent churches wherever we go throughout Japan.

How about the 30 or 40 Preaching places now under direct financial aid of the mission? These are to go on just as we wish to have them until they become ripe to enter under the care of the Kumi-ai churches. This one significant desire is expressed — that in our statistics they be not classed as Kumiai. This work now involves 6000 + en annually. I expect that in three years more, perhaps sooner, the large part will be passed over to the Churches, and our financial responsibility almost wholly cease.

The missionaries engaged in direct evangelistic

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work will need fully as much if not more money for individual expenses, for the door will be open for much ~~travel~~ wider touring, I have no doubt.

I should have added that for a year at least there will be no changes of men or salaries in the aided churches, unless desired by those at present in charge.

This is a long letter, but I hope it will help to illumine a sudden change, ~~but~~ and one that will be of vast benefit to us foreigners here, to the Japan nation, to our constituency at home, and to the cause of missions at large. I have just made a tour thro Shikoku and below Okayama and have witnessed some rare work. I will try to send Dr. Strong something for the Herald. One thing impressed me — the wide eagerness to hear the Gospel as well as something about Manchuria. And another thing was equally in evidence, the desire of the Christians everywhere to take this opportunity to give Christian truth to the people far outside of the churches.

Believing that a great advance in mission methods will rapidly increase the number + power of churches, I am —

Cordially yours
J. H. DeForest

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METROPOLITAN STUDENT DEPARTMENT
TOKYO YOUNG MEN'S CHRISTIAN ASSOCIATION
3 SANCHOME, MITOSHIRO CHO, KANDA.

P.S.

We are losing our Minister, Mr. Priscom, beloved by the whole missionary pack. I have spoken to him on mission problems to some extent. In Turkey, Persia, and here he has always been the friend and sympathetic adviser of missionaries. He will undoubtedly be interviewed, and asked to speak I hope before Boards and similar meetings. I hope you will secure some expression from him, for he knows.

DCF

J. H. DeForest

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Rec'd MAR 13 1906

Ans'd FEB 13 1906

PACIFIC MAIL S. S. CO.

S. S. KOREA

Feb. 17. 1906.

My dear Dr Barton

I have just been to Kobe Osaka re- to attend another meeting with the Japanese Committee with reference to turning over a large portion of our work, Or rather, as was natural, some misunderstandings had arisen over the number of aided churches and the necessary cost of carrying them on.

1. We had represented to them that the amount of money needed to carry the aided churches was about 5000 yen. On figuring it carefully they estimated the cost to be something over 6000 yen, to which must be added the expenses of visiting these churches ~~with~~ systematically as well as the support of an extra secretary.

2. The six or seven churches in

Tokyo - Japan.

Nov. 16-1905.

3 done a good work for this Empire, beginning as was necessary with extemitorial Christianity. but the day for that has gone by & no mission work on a large scale - that shall affect national life - can be carried on here save under Japanese direction, a wholly native movement. I hope the P.C. will as heartily & rapidly endorse this second movement. Of course more questions will arise, but if the missionaries of Japan see their great opportunity & heartily embrace it, there will be seen a larger chance of great works in the future. Anyway you may be sure that if we were to leave Japan entirely, which we don't want to do, the work is so strongly planted and so ably led, and so blessed of God, that it is bound to affect the national life and even more, be a new inspiration & hope to China.

I write on the steamer, it is so hard to get any chance to write on shore. Of the six places ~~we aided~~ in Sendai field, one is independent, three have been taken over, and two remain to me, but my work grows in many directions.

With love,

Defrest.

dispute would cost 1338 yen a year (if I remember the figure), at anyrate over 4000 for ~~year~~ the next three years. 3, They asked us to add 3000 yen to the 6000 yen thus far agreed upon, and then they agreed to clean up the slate & take all the places — some 30 churches. I felt that in view of the fine spirit with which we had entered into the 6000 yen agreement ought not to be harmed by refusing what seemed to them a fair and reasonable proposition. The main difficulty was to find where the 3000 yen could come from. as we were to pay it over during the next three years. The most our Com. could agree unanimously upon was 2500 yen. At last we agreed 4 to 1 upon 2700 yen, and to show that we were willing to share burdens with them, and not merely vote over to them mission money, we of the Com. agreed to be responsible for the remaining 300.

Mr. Miyagawa said this movement is the beginning of a new era in the history of missions, & I believe he is right. We — the great missionary body of Japan — have

Rec'd MAY 7 1906

Sendai, Apl. 11. 06

Ans'd MAY 11 1906

Dear Dr. Barton,

I will write a few lines — until I am interrupted. Yours of Mar 12th needs a word of reply. Thanks for the $700.00 + that the Board has raised for the famine. It will be — with what is coming — ample as an expression of our constituency's sympathy. Our Committee started a big movement and probably some $400,000 will come as the result. We personally have received over $50,000. Even the Tokyo press very freely ascribes all this foreign money to the work of the Sendai Committee.

Our Legation, of course, is deeply interested, & we are advised that it belongs to ~~us~~ our Com. to say when this foreign sympathy should cease. We think that in spite of the great need of money, the Japanese can handle things all right; and that it is not wise to continue foreign gifts until the famine is wholly over. Things will be bad till last of June, but we have announced that our work as a distributing agency will cease at end of May. We are sending out no more appeals, but will collect various incoming sums

The Congregationalists or Nonsectarian

for one final distribution last of May. We are now finishing our fourth round, & have thus distributed personally (1) 8000 yen (2) 16000 (3) 16000 (4) 30000.

I am sure I sent you a package of our appeals, but I put no emphasis on them as I hesitated on account of your million dollar effort, and felt that no great pressure should be brot to bear on you.

Next, we have splendidly completed the passing over of the aided churches — some 30 — and the results are already very marked on the whole missionary movement here in Japan. I rejoice with huge joy over this great step. But there are corresponding steps to be taken in other directions. It is not yet settled ~~that~~ what is to become of the missionaries. But one thing is settled, that we stand in a different relation to the churches. Mr. Ebina is our guest for two weeks, and I talked the matter over with him. He has probably the largest regular audience of any Christian teacher and a wonderfully live church, all of which he has won with no missionary aid. I thot he would

be inclined to disparage missionaries and be quite willing they should begin to pull away from Japan. But not at all. He frankly says his church suffers because there is no missionary family connected with it; & he has been wondering for a year how he could get one. So I saw my chance and suggested that he, having gotten the approval of Kozaki & others in Tokyo, should ask our mission at ~~the annual~~ meeting to locate a <u>suitable</u> missionary family in Tokyo to work especially with his church. He was delighted. It will be done. He will enlarge his work & see that the music, Bible classes in English and Japanese, are everyway enriched, and a door especially in Waseda University will be opened. His ~~The~~ missionary ~~should~~ will have all liberty of expression and of work, going on tours at his own initiative &c. &c.

<u>This is the one great next step</u> — that ~~we~~ many of us have invitations to work with the <u>independent</u> churches. Of course, ~~the Japanese~~ evangelists and local preaching places supported wholly or in part by us have always called for missionaries. But to have a fair proportion of our number invited to work

in connection with these old independent organizations who have stood aloof heretofore, will be a manifestation of new sympathy and mutual trust.

Another step follows naturally — that no more new missionaries be invited to Japan unless the Committee of the Kumi-ai churches ask for them. Mere mission action on this question, I shall oppose, tho of course I may be beaten.

One of the most perplexing and exhausting and heart-breaking experiences of our An. meeting is the location of missionaries. Last year we spent days and days over this problem only to be cussed by some whom we located where they didn't want to go. Hereafter the Japanese are to be taken into account in the location or re-location of our forces. It will in my judgment very much lighten our work and disappointments.

One more thing is the return of missionaries who go home on furloughs. We of course vote to ask the whole crowd to come back. I can hardly imagine our crowd voting against the return of any one who wants to come back. But in fact this is a problem the Japanese Com. should settle, or

Rec'd JUN 25 1906

one that they should have a weighty voice in settling. I told you ten years ago that I would not return to Japan unless the Japanese wanted me. I think it should be a universal rule applicable to every mission.

Lastly, Ebina (Tokyo) & Hori from Sendai are here backed by the irresistably witty and gifted Professor Uchigasaki of Waseda University. Every meeting is crowded to hear these men. 1000+ gathered in one hall to hear their messages. Every night they speak in Kumi-ai church — for two weeks. We are seeing the 4th or 5th day & last night 36 decisions were made + 17 next night. Nothing like it was ever seen here — a purely Japanese movement, on Jap. money, & Jap. methods. I'll write it for you later on. It's an immense blessing to have these Christian heroes, human & yet saintly, broad, gifted, inspiring, in our home as our guests. 50+ came one evening to meet them. Schools are inviting them. Morning prayers begin at 5 1/2 o'ck (I don't go). Bible classes at 3 P.M. Preaching at 7 P.M.

Now I must go to Famine Com. meeting.

Good by — love to all

Ever yours

Verner

Rec'd JUN 25 1906 238.

Ans'd JUL 5 1906

Sendai, Japan,
June 6th, 1906.

Dear Dr. Barton,

Yours of May 14th has just come. We had a very nice mission meeting. The memorial service of Mrs. Atkinson was a wonderful one, in which Dr. Atkinson made a remarkable address that lifted him high in the estimation of us all, besides drawing out our deepest sympathy. He is a splendid man indeed.

The Kobe College question took large time and that institution is now headed in the right direction- towards Japanese control. Miss Searle sees things clearly , and she quite won my heart by what seemed to me a new enthusiasm for planning to pass over the college.

Mr. Ebina after all did not make any request for a missionary family to work with his church. As I understand it, he thought it would be a precedent that if followed by other churches would embarrass us and so he made no r equest.

I rejoice with others over the prospect of a full treasury for the Board. May it overflow.

What I must now refer to is a vacation for Mrs. DeForest and myself before long. I regret the necessity of leaving Japan, for great things are in process of making here. But I have a sort of chronic weariness and dread the invitations that keep coming to me. The war and famine and the new era in our work are three things that have used up rather more of my vim than usual. I asked the mission to request a vacation for us without mention of any date from which to leave Japan, For I wish to stay if possible until next spring, and then go in time to see Louise graduate at Smith. But I wish permission to start any time, for it may be that Jack's graduation at Amherst this month, may leave him with no definite plan for the future, and I feel that if possible I ought to be near him in case he wants my presence. He writes in a hopeful strain, but has no position. If he could get a place in a large music house, I think he could make himself useful. I do not know what I could do for him, but I might keep him pushing until he found his place. This really is the problem

Sendai Japan. Apr. 11-1906.

of my family, and anything you can do to help solve it will be most gratefully received.

If Jack succeeds in getting a place, I shall try to stay for the great fall movement and the greater spring meetings of Mott and Dr. Hall, after which I long to go to Shanghai for that centennial. I often long to go to China and see whether our methods cannot be used more there. But because of my own problem in Jack I feel that I ought to hold myself ready to return anytime now. One more vacation ought to fit me for the last period of preaching and speaking and writing.

I remember the kind and prompt manner in which you granted me a short vacation three years ago for Jack's sake, and I realize that this request is an expensive one for the Board's Treasury. Yet, apart from my children, I fancy I shall have to rest off before long. Kindly ask the Board Fathers to act on this mission request for me, and let me know as soon as you can.

We closed our Famine Relief Committee work yesterday. We our Com. have raised in all over $105,000. I thank you and all the good friends who have contributed through the Board for their very generous contributions, which have relieved a large amount of heavy suffering. Nearly all that has come through you has been passed over to the Okayama Orphanage where are about 1000 destitute children taken from the famine region. We also granted the Institution $12,500 from Christian Herald funds, so they now see farther ahead than ever before I fancy.

We have located missionaries again in Tottori. The intense desire of the Bartletts for one thing, and the passing over of 30 churches to the Kumi;ai folks for another thing made it seem wise to begin to spread out again a bit.

You will hear from others about this , so I will stop this tired machine with my love to you and all in your rooms. Good bye.

D. Torrey

I send you a few copies of my address for light reading.

RECEIVED
JUL 16 1906
C. H. PATTON.

RECEIVED
JUL 17 1906
C. H. PATTON.

Sendai June 19, 06

Dear Dr. Patton,

Here's another story for your leaflets. Strange to get such material. Kindly return the photo when you are done with it.

I have just read my first story to you which you sent me, and strange indeed! That story of the man who heard God's voice — well, the man himself turned up here this morning & I'm going to have him & the four pastors who want from Sendai to do y.m.c.a. work in Manchuria, all here to dinner to night. Wish you could drop in!

Sincerely yours
Deforest

Sendai - Japan - June 6-1906

ANSWERED
SEP 17 1906
H. PATTON.

RECEIVED
SEP 5 1906
C. H. PATTON.

Karuizawa
Aug 16th 1906.

My dear Dr. Patton,

Yours of July 17, with your kind words concerning my return, is at hand, and I have mulled over it a few days. I highly appreciate the invitation so warmly given, and will tell you frankly my plans.

The Student's Movement is having a wonderful power in Japan at present and there will be a grand culmination next spring when the International Movement strikes Tokyo. Dr. C. C. Hall will reappear in Japanese centers. Right after this comes the Centennial at Shanghai. Between you and me, and I have talked it over with Bishop Harris, the missionary body of Japan ought to have some such inspirational relation to the missionaries of China as the Japanese nation is having on the Chinese nation. In other

words, I have a longing to go to that meeting in order to get an Eastern idea of missionary work rather than the Far Eastern view only: especially as I am going home.

From that meeting I want to visit our Northern China work at least a few days, for already Japanese Christians are making connections there. Then if Russia has quieted down enough to warrant it (which I fear is hardly probable), I would return that way and get a glympse of the next Duma; for this would add to my influence here on my return. I don't know how to get the extra one or two hundred dollars this would cost, but shall believe all things are possible enough for such a move.

Then our pastor at Sendai, Mr. Katagiri, tells me that he feels the need of our staying one winter on the top of the independence of his church and the

passing over of our work to the Japanese Christian Society. Two wonderful movements have taken place in Sendai, one of which I reported to Boston, the other being the Summer School, which attracted wide and most favorable opinions from the city. Mr. Katagiri wants me to stay to put in an oar in the resultant waves.

Besides I am invited to visit some of the fields of two other missions this fall as well as touring in our own mission.

I sincerely hope nothing will interfere with this general plan. It would be a sorrow to me to have to go home this fall. It may be, however, that duty to our children will necessitate our going, tho we hope not.

Now I recognize the right of the Board to my services anywhere and anytime. I have received only kindness from the glorious office at 14 Beacon. So I must add to the above that I will drop all plans here whenever the Prudential Committee c'

me to ~~come~~ home for such work as I can do there. To this I must also add that in such wholly new & untried work as you suggest, I fear I should be very common place. I am abominably overestimated by many people, until they meet me. I could not possibly do any such work as Smith did. And I do most sincerely hope you will not ask this conference work of me, if it be possible to get any body else out of your twenty missions.

You ask for some one to represent Japan at the Haystack meeting. I think Mr. Aburatani is at Union Seminary. I don't know him well but he is a bright man. It occurs to me that you might ask other Boards whom they have on hand. Personally I should be pleased to have the Methodist Honda Yoichi D.D., speak for Japan on such an occasion. He would speak well of your missionaries here. He is a great YMCA man and is Pres. of Aoyama College. Whether he will stay in U.S. so long or not, I don't know. He is there now on the Meth. Union question.

Last night was an experience of a

REC'D OCT 22 1906

life time. A party of us ascended Asama volcano and we saw the flowing lava in the bottom of the crater. It was the one thing I've wanted to see but never expected to. Mr. + Mrs. Ellis (of syndicate newspaper fame) were of the party.

I will try to send you something for your encyclicals before long. By the way I had a nice letter from Joe Mitchell the other day in which he spoke warmly of you. Hoping to see you next summer, I am,

Very sincerely yours

J. H. DeForest

Rev. J. H. DeForest,
Yours very sincerely
K. Nagasawa,
Pastor of Osaka Ch.

Annual Meeting at Kobe

I to me, but it
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been invited, especially at Nagoya,
flourish.

I am very glad to hear that you are to use your influence for larger service in the states, But I hope you will come back to us to help us in the evangelization of this country. I doubt very much that Japan needs new missionaries any more, yet the old experienced missionaries have great work before them in helping us. I can not tell you in a brief letter what I think of this grave subject. Please attend Annual Meeting at Kobe Dokwai, you are sure to have warm welcome from Japanese brothers. Please remember me to Mrs. Dickinson,

Yours very sincerely

T. Miyagawa,

Pastor of Osaka Ch

Rec'd OCT 22 1906

242.

Sendai, Sept. 28th, 1906.

Dear Dr . Barton,

Before I go off on any more trips, I must send you a line. First of all, do revise your plan for the East and give Japan a respectful share of your attention when you come with the delegation. Japan is all in a ferment over the big economical , moral and spiritual questions that have come to the front since the war. Such men as Hillis and Moore should not miss this great awakening, and Japan does not want to miss such men. This year so far has been unprecedented in its remarkable meetings, and in its widely attractive lite rature on religious subjects. Your crowd ought to meet not only the splendid Christian workers, but also the sympathetic religiously inclined great men like Count Okuma, Prof. ~~Anazaki~~ Anezaki, and others. I hope you will take pains to bring letters from Washington to the Cabinet officials here, and have them presented through our Embassy. You can do good, you can get good. Do plan to tarry a month in Japan at least.

The summer was not very restful to me, but it is a joy to see how the missionaries are broadening out, and how the new thought is gaining power over the minds of this influential body. It was a treat to have Ellis with us. It was nice to get a sight of the fires deep down in Asama's crater, a view denied to most of the climbers.

I started right off into my field without coming home, and have just returned from my second trip, and am off tomorrow on my third. This time I go for the German Reformed friends with whom I have for twenty years been in delightful fellowship. I speak six times next week, and travel across to the western shore from which I can see what is goingon in Vladavostock. As soon as I get home, I go to Kobe to bid farewell to the Kumi-ai Assembly at their annual meeting. They do not like to have us go to America without taking any formal leave of them, and so I gladly go, intending to speak on my way down at various cities where I have been invited, especially at Nagoya, whre the Prot. Meth. flourish.

agawa's
n.

There is nothing more to say now, except that we are pleased that no cable has come ordering us home this fall. That next April meeting of Y.M.C.A. in Tokyo is calling out the best hopes and prayers of multitudes. It will be notable in its spiritual power over this nation. I want to see it and thus have some material for consumption after I get home. Then I want to see that centennial at Shanghai in May.

It was nice to see Pettus and Sarah this summer. One of the Japanese whom Pettus interviewed told me this: "That son-in-law of yours has a head on him. I congratulate you ." So far as that head is concerned, he could not find a hat big enough for it in the Tokyo stores. With health the pair seem fitted to do a fairly good work.

It is also a pleasure to see the high regard with which Charlotte is regarded within and without our mission. I hope to go to Tottori next month and give any aid I can to the field that I opened some 27 years ago. Charlotte's being there will not lessen my desire to go.

Wishing you a million treasury and a fine voyage this way, and insisting that you visit Sendai with the delegation if possible, I am

Yours with love,

J H DeForest

P.S. Many thanks for your kind full letter about Dr. Smith. Send regards to Bell & am glad he is in your office.

RECEIVED
DEC 1 1906
H. PATTON

ANSWERED
DEC 22 1906
C. H. PATTON,

248

Sendai Nov.6th, 1906

Dear Dr. Patton,

Immense congratulations over the glorious conclusion of the money question. That Haystack meeting must have been just magnificent. My daughter writes us about it, and we begin to think we must hurry home and see that she does not go all to smash in her enthusiasm. We really are afraid for her.

Our movements are a little uncertain, but we want permission to return via Europe. While I think this would pay the Board as a matter of better health for me, I am sure my future work would be more highly regarded if it were known that I had seen European conditions even on very limited time. And I should like a general letter of introduction that I could use with some of the great leaders of Christian thought, as well as two or three to individuals in Berlin, Paris, and London.

I enclose you an article which you may use as you like. Very likely Dr.Strong would use it if strongly urged.

Very probably Dr.Barton has started before this reaches you, if not here's my love to him, and a pleasant voyage to the East.

Cordially yours,

J H DeForest

Sendai Japan Sept. 28 1906

✓ Hamack. Prof Moore
✓ Wagner. Outlook - Abbott.
✓ Robertson Nicol - Cunning -
✓ Barton "
✓ London Missy - Strong -

AFTER THE FAMINE.

J. H. DeForest, Sendai.

Not the famine in Northern Japan, for that is over and the fields are now fairly white to harvest. I mean the long spiritual famine of a quarter of a century, during which many of Japan's greatest intellects declared that Japan had no religion and that all religions were mere superstition, the famine that starved the young men and sent so many of them to despair and to suicide. That great famine is at last over, and the fields now are everywhere white to harvest. Of all the changes I have seen here during thirty-two years, none surpass these two, the universal hunger for new knowledge, and the very marked wide hunger for soul food that shall give life more abundantly.

During the last six weeks I have traveled four times across the backbone of Japan from shore to shore, and have gone thru the most prosperous portions of Northern and Central Japan, in all some 2500 miles. I have spoken almost every night, except where the length of the day's journey prevented an evening meeting, in churches, private dwellings, in public halls, under the auspieces of Presbyterians, Friends, Canadian Methodists, as well as in connection with our Kumi-ai work.

I was present at the largest and most enthusiastic annual meeting the Kumi-ai Churches ever held, where the Kobe Christians entertained the convention at an expense of 700 yen; where a few deacons subscribed 1000 yen to give two weeks of lectures and inspiration in the Capital to evangelists from the interior, that they might keep up with the new knowledge; where for the second time 2000 yen were raised for concentrated evangelistic work in five more centers; where it was voted to double their budget for home and foreign mission work, involving at least 10000 yen; where overtures were made from the Independent Presby-

terian Churches for organic union with the Kumi-ai Christians, which union would make a powerful church of 30,000 members independent of all foreign direction; and where was formed the first Woman's Board for Home and Foreign Missions.

On all the tours I have made in Japan I never struck such a fever for church building as I found among the Kumi-ai Christians this time. We missionaries saw a little of it coming at our Annual Meeting in May, and to show our sympathy we formed a Church Building Association with the purpose of showing our mission sympathy in a contribution of about 400 yen a year. But on this trip I made a list of twelve churches newly built, or doubled in size, or planned for in the immediate future, at a total cost of about 15,000 yen, which is 5000 yen more than they used last year.

Would it not be permissible to enlarge the membership of our Building Association by admitting members in the States at $5.00 annual subscription for five years? Now is the time for putting into Japan the most telling aid that is possible from Christian sympathy in America. The beauty of it is that they do not ask for any assistance, and this very fact makes it ten fold more delightful to give and also to receive. $1000 extra a year for five years would make a vast improvement on the new church buildings that are going up, and would be a telling expression of our sympathy and of our satisfaction over their independent work.

We closed Tottori Station last year and it was the best thing we could have done. We opened it again this year and this again was the best thing we could have done. For one of the prominent Christians there said to me;- "We always were glad to have the missionaries here and we rejoiced to see them work. But we never thought of helping them, for it seemed to be their work. When however you closed the station, for the first time we felt that the work must be ours. And now that you have granted our request and again sent us some missionaries, we shall

do all we can to help their work, and we want them to do all they can to help ours." To get that confession shows that it paid to close Tottori, at least for a year.

I was surprised at the depth and width of Christian convictions and of Christian work. The Government railway is being pushed near Tottori, and there I found a body of railroad engineers, some twenty, all Christians, with 400 laborers under them. They employ blind Marumo to come once a week from Tottori and preach. One part of his work is to teach the workmen the evils of sake-drinking, and when a number desire to become members of the Temperance Society, they are initiated with Christian rites, Scripture reading, singing and prayer. Thus over 200 have formed a unique temperance band which is virtually the first step to church membership.

Of the many interesting men I met, two are worthy of special mention because of their splendid faith in the midst of heavy misfortunes. One is this blind preacher in Tottori. Formerly a priest, he was among the early converts, and for twenty-five years has been a valuable Christian worker. Many years ago he lost one eye, and four years ago his unconquerable disease deprived him totally of the other. But in his loss of light he tells his audiences with glad face of his brighter inner light that no disease can conquer. It is indeed touching to see the kind and delicate way in which he is cared for by his jinrikisha man, the hotel girls, the university graduates on the railway, the Temperance Society members, and the Christians through this region.

The other is Mr. Ohashi of Hachiman, with one sightless eye and only a fraction of another, and his right hand gone from accident. But the joy of that face and his torrential language as he preaches are something it pays to witness. He is building his new church, and Prof. Vories, one of the Y.M.C.A. teachers, is erecting on the same ground

the first dormitory for students that any foreign teacher has presented to Japan.

I spent five nights around the greatest lake of Japan, Lake Biwa, which is one of the famous historical parts of the empire. Here was reared in comparative poverty the man who became the greatest statesman of the restoration period and was at the head of affairs when Commodore Perry came. Because he consented to make a treaty with the Amercan barbarian, he was assassinated at the Sakurada Gate of the Yedo Castle. I never pass that massive gate in Tokyo, and never ride past the towering Hikone Castle on Lake Biwa, without thinking of the martyred statesman, Ii Naosuke. I happened to be preaching in Hikone just about his birthday, and was invited by Baron Kiwada to attend the celebration of this event in the castle. I gladly attended, was honored with a share in the rites, expressed my pleasure as the first foreigner to be invited to these birthday ceremonials, and was presented with a poem written by the great statesman himself, a most rare gift.

But even a greater than Baron Ii Naosuke lived on the borders of this lake some two hundred years ago and has had a mighty spiritual influence all thru Japan ever since. There is no one man who has given to the Tokugawa period such a line of moral prophets and so much of spiritual power as has Nakae Toju, the beloved and honored "Sage of Omi." There is no one of Japan's moral teachers whose words seem so close to the exalting words of John:- "There was the true light which lighteth every man coming into the world"- as Nakae's inspired statement on man's conscience,- "Man's conscience is Heaven; it is the Divine Life; it is the Supreme Being Above." It is thus infinitely more easy to preach Christ, the Light of the World, to people who have had it deeply impressed on them that a spark of divine life is given every man as his most precious treasure.

So the trip ended--across mountains, through valleys, along the high pine covered sand dunes that winds and waves have built up on the shores of the Japan Sea, along the low wooded dunes that skirt the Pacific shores, refreshing my body in the numerous hot springs that are one of the priceless treasures of Japan, rejoicing my soul in the almost violence with which the Kingdom of Heaven is being stormed. My repeated messages to crowded houses were the two crowning teachings of the Master, The Fatherhood of God that alone can bring the East and West into real and abiding brotherhood, and The Kingdom of God that alone will make the ideal world.

"Yes, but how about that turning of our children out of the San Francisco schools?" was a common inquiry that didn't seem to fit well into the brotherhood of man and into the ideal world. The feelings of the people were indeed deeply stirred over this insulting injustice. But the heart of Japan is all right towards America as the repeated applause showed when I said that the heart of our great Republic was seen, not in San Francisco, but in the powerful political sympathy given ever since Perry's day; in the warm welcome extended to thousands of Japanese students in our colleges and universities ever since Neesima's day; in the sincere rejoicings at the victories of free Japan over despotic Russia.

Rec'd JUL 1 1907

245.

Sendai, ~~Rem~~Jan. 17th, 1907.

Dear friends of the Okayama Station,

We are packing up for a Year's absence from Japan and send you this by way of a Good-by for a little while, and to tell you that if you forget to send us a good-by letter this month, you can do it later by sending it to us care of Treas. Wiggin, Boston. All such tardy letters will be very welcome, and we promise to reply to every one sooner or later, not later than the succeeding annual meeting at Arima.

Ever since that Manchurian trip followed by famine work, I have felt that it wouldn't be bad to get over to the other side and rest off abit. Dr. Patton evidently sympathizes with me, and so has planned a delightful tour for me with only 60 addresses in two months. I may have to come back here to rest up. We go to Nanking to see our children, and stop off also in India to see the Humes and their work . We expect to reach home about the middle of April.

The Kumi-ai work in this Station is in a fair condition. About 120 were added to the Sendai Church last year. The Northern part of the field lacks one or two evangelists, but the work keeps on all the same. The Aizu field is not so hopeful, but the Wakamatsu Church becomes self-supporting this month, largely because neither the Mission nor the Dendo Gwaisha will give them any aid. It may be a success but I fear for it. There is now no evangelist employed by the Mission in this field. But when I return I hope to aid in putting in three new men. During my absence if such men turn up, Mr. Katagiri will ask that they be aided by the Mission, but called and employed by the Christians.

We shall not forget you in our prayers, and we want to be remembered in yours. God is preparing us all for yet greater things. Just think of it, last Sunday all the denominations united in the Lord's Supper, Baptists, Disciples, Meths. and all. That is a big thing, the first time ever done here. So the world moves. And the Church too.

8? We leave here about 28th, and Yokohama Feb. 6nd, and Kobe Feb. 4th. Good by with love from us both to you all,

J H DeForest

20th. Mr. DeF. made a change on account of accommodations & goes at least to Shanghai on N.Y.K. line and leaves Yoko. on the 6th. We planned second class on N.D.L. but the rooms were too near the screw & we could get deck cabins 1st class on N.Y.K. for about the same as 2nd of N.D.L. He is in Tokyo for a Manchurian gentlemen's dinner for foreigners on the 21, and so I know no more than this just now. E.S. DeF.

RECEIVED
C. H. PATTON
FEB 11 1907
Ans.....

APR 22 1907

Sendai, Jan. 17th, 1907.

To Dr. Patton and The Prudential Committee,

To-day's mail will take you my last note from Japan during this year. I had intended to tarry until the World's Student Convention in April. But on the whole I am rather worked out and do not care to take the strain of more meetings for the present. Last year's famine work on top of the war labors make me think it wise to pull out now and take a rather long way home. I have consulted DR. Barton by letter on this, and he is sympathetic with my plan, but says it is for the P.C. to settle. There is now no time for this, but I ask your favorable consideration of our plan to return via Europe. For this we ask no more money than would come to us on the direct course. That is we should like the usual amount that the direct course allows in one month's time. We shall be two months on the way, perhaps more, and we would like our home allowance to begin March 1st.

While planning to get a longer rest by this voyage, we shall be able to visit our children in Nanking and the Humes in India, besides seeing something of mission work in other great fields.

We leave Yokohama Feb. 2nd on the German Line. We should be pleased to hear from you at Naples care of NORDDEUTSCHER LLOYD S.S.Co.

It is a regret that I could not meet Dr. Barton but he seems to have had a fine time in Tokyo.

This Northern part of our field is now left under peculiar circumstances. There is no missionary of our Board here nor is there any pastor or evangelist here who is in financial relations with us. The 3 pastors and 2 evangelists are wholly under Japanese direction and pay. But when I get back here I intend to enlarge as much as you will allow.

Hoping to be of some use to the Board when I reach the States, in which hope Mrs. DeForest heartily joins, I am,

Very sincerely yours,

J H DeForest

RECEIVED
C. H. PATTON
FEB 13 1907
Ans.

Sendai, Jan. 23. '07

Dear Dr. Patton,

Your letter is a delight indeed with the letters of introduction. I'm just back from Tokyo where I lectured on Manchuria, with Ambassador Miyoshi in the audience. I drop this line just to say that we have changed our plan a bit, taking ~~the Japanese~~ line instead of the German & starting 4 days later — Feb. 6th. Therefore our letters shd be sent to Marseilles, France, c/o Nippon Yusen Kaisha where we expect to land now — or to London Miss. Soc. Rooms; which I hope to visit.

Visitors prevent more on the
mail. I'm glad you liked
my last article. I thank you
and others for favoring my re-
turn via Europe, & for the spe-
cial letters of introduction enclosed.

More later. Sincerely yours,

J H DeForest

April 26 -

Rec'd APR 22 1907

247.

NIPPON YUSEN KAISHA.

In Red Sea

S.S. "SADO MARU."

April 1st 1907.

Dear bro. Bell,

This is just to let you & any others in the office know where we are at. We've had a delightful, restful, smooth & comfortable voyage, all except the heat which kills me. We're getting out of it & warm heat & soon will go back to spring clothing. We land at Marseilles 11th & we plan to go leisurely to London, arriving 20th where we expect to find that Mrs. Wiggin has kindly made arrangements for our Atlantic voyage. If he has thot it better not to engage our passage, I presume we shall have no trouble at that time of the year to find a cabin. We hope to have a week or two in England, mostly in London. And it will be nice to grip yr hand once more on our own beloved soil. With love to you & yours from us both,

J. H. DeForest

Opened 26

Means exceedingly kind offer

248.

TELEPHONE, "1753 CENTRAL".
TELEGRAMS, "LUNCHEONS, LONDON".

HOTEL COBURN,
ENDSLEIGH GARDENS,
TAVISTOCK SQUARE, W.C.

RECEIVED
C. H. PATTON
MAY 6 1907

April 24th '07.

Dear Dr. Patton,

We have arrived safely thus far, having had a fine voyage to Marseilles, and 12 days of great enjoyment in Paris, where some wholly new friends took us on an automobile trip of 300 miles south of Paris.

We have been here but one day and have met the London, high society friends, and find ourselves in time for some promising May meetings — April ones too.

With reference to Miss Means excedingly kind offer

of her beautiful home for the summer, please tell her we shall never forget such a piece of loving thoughtfulness as that. If we were situated so as to accept it would be just splendid. But Mrs. DeForest's father is in the old homestead alone and is looking for us at Guilford Conn. for all we can spare of time. We send thro you, until we meet Miss Means, our warm gratitude to her, regretting we cannot enjoy the home of which I have heard so many good things. (+)

Yours of Mar. 27th, speaking of the Conference of May 23rd–29th is also at hand. Of course

RECEIVED
C. H. PATTON
SEP 4 1907
Ans.....

Guilford Conn
Sept 3rd '07.

Dear Dr. Patton,

Just one question.—

You can imagine how sagely the Christian Japanese have watched for some telling expressions of reproof of San Francisco treatment of Japs on the part of responsible bodies of Christians here in America. Our Kumiai paper has twice earnestly asked why American missionaries in Japan have not made some public manifests on this problem. (see

The Evangelist, July '07, pp 252-3)

I think our Cal. ministers did say something good on this in the early stages of the questn. I wonder whether Our Nat. Council would be a proper body to make a declaration, regretting the whole race-hatred problem, & expressg our gratitude over the friendly feelings that have increased between the two countries up to the present. I don't know just how much limit our Council has in such matters, but it wd have great weight in Japan if something of this

Kind could be done. At the very least, could it on Board do something, or more widely, have all the Boards speak together!

One of my official friends said when making me his farty call at Sendai, "Sir dad you're going home. Do what you can to set things right on the treatment of our people over there." I've spoken in churches several times & published what I can on it. But what is one man among so many?

Sincerely yours
DeForest

RECEIVED
C. H. PATTON
SEP 12 1907
Ans.....

Greenwich Conn.
Sept. 10th '07.

Dear Dr. Patton,

Your note of Sept 4th releasing me from that Litchfield Conference on 27th Sept was a real relief to me. All the more so because my friend Miss Anna L. Dawes (daughter of the late Senator) has been eager to get a promise out of me for Pittsfield Ladies Club. She at last secured me Dr. Davis' pulpit (supply) for Sept 29th and I have agreed to address her Club on 28th. Then Winchendon, Oct. 2nd is all I ought to contract for before going to Cleveland. While it is awfully good in you to recommend me to the Fall River Cong. Club, I think it best to hold in all I can for the present. It is impossible to refuse requests of my old friends. So I spoke recently in Guilford, & last Sunday here in Dr Selden's Church, but I plan to rest off entirely in Asbury Park next Sunday. After that

I speak in Meriden & No. Haven.

If Hartford asks me, I believe I'd like to try it, tho I'm wholly unlike any lecturer any seminary ever heard & may slip up entirely.

Don't trouble about Mrs. DeForest's expenses. I've written Mr. Horner about bringing my Manchurian slides, and if he bites, I'm all right.

It's a shame to say it, but I confess to a feeling of pleasure at the possibility of not having to do that after-dinner-work among rich saints this winter. I'll do as you say, however, & I believe in your plan as superb, but if some other fellow were to do the eating drinking & speaking, it would be fine.

I'll expect to rest off at Asbury Park next Sunday & in Brooklyn, N.Y. (115 Willow St.) Sept. 16th to 20th, then North Haven, Conn. till 25th.

Cordially yours

J. H. DeForest

P.S. I'm so glad you think well of having the Council pass some fitting resolution deploring the race hatred as manifested in San Francisco and speaking highly of Japan's unique record. Even should it not have much weight here, (tho it ought to be taken up by the churches) it will have great weight in Japan & China too. It should be done by the larger body — the Council — and the Board should bring it in. It would look too much as a concession to me if I were to be identified in any way with it; & so I think it better to come wholly from your side. I shall hold my head a little higher in Japan if this goes — with power.

S.L.

RECEIVED
C. H. PATTON
SEP 26 1907
Ans. 27 11

75 Willow St
Brooklyn, N.Y.

Sept. 25th '07.

Dear Dr. Patton,

I enclose a notice of my dear brother's death. It has been a heavy sorrow to me to see him weaken day by day, but it has been also a great and precious joy to be with him this last week, when all his pain was gone and he was "in heaven" as he said.

The funeral service was

to Pittsfield Friday & Auburndale
Monday where I will try to write
for Mr. Ross my talk at Cleveland.

Sincerely yours

J. Ogden Bond

At Pittsfield I stop with
Mr & Mrs. Wm L. Adam

at his home yesterday and the interment is in New Haven to-day.

I knew my brother was a widely known and beloved man, but I was surprised at the long obituary in all the New York & Brooklyn dailies.

I write you this simply to show why I have declined so many invitations to speak, have kept myself in this part of the country. I shall go

Rd MAR 23 1908

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Auburndale, Mass
Mar. 21st '08

Dear Dr. Barton,

Let me consult you with reference to my tarrying in America. We left Japan middle of Feb. '07 & reached Boston May 22nd. Work tumbled in on both Mrs. DeForest and myself, and I can recall no year of my life when I have worked harder and more continuously than during the last 10 months. I have spoken already 64 times, and have about 20 engagements up to end of April. I have published an average two articles a month, and have contracted for revision of my Sunrise in Sunrise Kgdm with one new chapter, and other articles are asked for. Mr. Edwin Mead wishes us to attend the Mohawk Conference, and the Peace Convention in Philadelphia, to speak on The East & The West, and my expenses to be met. He wishes an article on How to Prepare for Peace which he offers to send all thro the land. The Students Movement wishes a pamphlet on Practical Knowledge of Comparative Religion, which they promise to put 5000 copies in universities & colleges. I have inspired three sets of resolutions of friendship

to Japan, and have received two letters of thanks from the Japanese Embassy with a warm invitation to let the Embassy know when I can be in Washington.

My desire is to return to Japan in June if I can get ready, if not in September. And I desire to have 3 or 4 weeks in Cal. to meet the Governor & mayors & Japanese colonies, in order to study conditions, so as to speak with 1st hand knowledge on my return to Japan. I am ready to return ~~[illegible]~~ at once if the Pm. Com. think it best. But my request is for permission to stay, both for family reasons & for a bit of rest in the woods, until some time in September.

Kindly ascertain for me the will of our R.C. and let me know as early as possible.

Hoping your vacation will put new strength all thro you, I am,

Cordially yours

J. H. DeForest

~~[illegible]~~

RECEIVED
C. H PATTON
APR 8 1908
Ans.

Dear Dr Patton,

Here are the materials of which you spoke.

I had no idea I had struck Hobson so hard. Mott, at my suggestion, cabled a repudiation to the YMCA Tokyo, & something must have decided them out there to publish it. The Japan Mail Feb. 29. p. 226, has Mott's cable — "The Int. Com. YMCA of No. America repudiates Capt. Hobson's views." Comments follow.

Good by till last of the month.

J. H. DeForest.

P.S. It was a big comfort to hear that P.C. voted my extension of time "without discussion". The money I have taken in enables me to pay $150.00 dentist & doctors bills; $300+ for Louise; and $100.00+ for my boy; & more to follow.

DeF

Yours, P.M.

Auburndale. Mass.

Recv. 21-1908

"AMERICA'S MIGHTY MISSION," AS CAPTAIN HOBSON SEES IT.

Japan Eager For War With the United States and This Country Is Unprepared.

WE SHOULD PROMOTE PEACE

That peace is the mission of America was emphasized by Captain Richmond Pearson Hobson in his address at the South Baptist church Monday evening, when he spoke on "America's Mighty Mission." From nearly the start of his remarks to the finish he set forth that in order to bring about peace and to bring about safety to our country it was necessary to have a larger navy, the matter of which was described in the interview in THE TIMES Monday. The speaker was introduced by Secretary Noel H. Jacks of the Young Men's Christian association, under whose auspices the lecture was given. About 1,000 persons were present and they heartily applauded Captain Hobson several times during his remarks.

"Our country's greatest mission," Captain Hobson said, "is to bring about reconciliation among nations and races that ultimately 'peace on earth, good will toward men,' may come. We are the one great peacemaker in all the world. I do not speak unkindly of any other country, but the others are the offspring of war. There is such a contrast in America. We were not founded by soldiers, but by the makers of peace. We were conceived in peace, born in peace. The growth of our country has been one grand onward march of peace. My countrymen, this nation stands for peace. Heaven is to hold us responsible for the great question of peace. It devolves on us to take practical measures."

Captain Hobson then referred to his address Sunday, in which he spoke of restraining other nations from war. He said that it was natural that many of the old military countries are countries of war. Man's nature cannot be changed so quickly, and it is a question of ancestry with them. Wars come in times never dreamed of. The speaker said: "We are now just on the verge of such wars as would precipitate man back in savagery. Man does not have to destroy his enemy to exist. If we can only keep man's baser nature down for a time, we can with other forces undermine wars and militarism. Therefore, as a nation of peace, it is for America to use all the influence she can muster and keep the peace of the world secure." If necessary, she should prevent other nations from war. The speaker then referred to the balance of power in Europe, saying that it is unstable, and that the aggressive faction could cause war. But the real danger zone of the world lies in Asia. He then gave a brief sketch of the wars between the Asiatics and the Europeans, saying that wherever they had met an immortal conflict had followed. The Japanese question from this point on was discussed by Captain Hobson.

Japan Has War Habit.

Japan has had the war habit for more than 800 years; it is with her a question of heredity. It is inevitable that as the Japanese emerge from wars of their own they engage in wars against other countries. Japan has gone farther toward making plans for war than any white nation has ever gone. Japan teaches two things: Hate the foreigners, and prepare for war. The speaker said that we are now in the face of a great sociological wave which is in progress now in the yellow race. He then took up the matter of the Japanese entering Hawaii and of their beating on the Pacific slope as was told in THE TIMES interview Monday. He said: "My countrymen, we are drifting toward a series of wars, first with the white races, then with the combined yellow forces. Don't think I'm a pessimist; I'm naturally an optimist. I believe in the hand of Providence; I see it in the history of the world. I believe a great nation of peace has been raised up, the kinsman of other nations, the one which hates no other nation. I believe America was raised up to hold the world in check, to bring about peace. Can you not see that the nation of peace should be paramount in the great ocean where the nations are meeting? If every man of us does his duty all will go well; if he does not do his duty all will not go well. America thus far has utterly failed of her duties in the Pacific ocean. It is because she has been in so much of a hurry developing the country internally; each man has been busy in making money." The speaker then told of our inadequate defences in the far east, and said that it is perfectly natural for Japan to move out and gain the supremacy of the world. We have placed a great temptation in their way. Japan could step out to-morrow morning and take all. "Japan knows how defenceless we are. Certainly she does; that's her business. As a result Japan is trying to bring on war with America at the earliest moment. If I were a Japanese statesman I'd do the same thing; it's a part of their patriotism. All the rest of the world has seen it; America has been asleep."

Only a Pretext Wanting.

The Japanese question as related to California was discussed at considerable length, and the speaker described how this country had been taking back water in the matter and that the issue had been avoided by President Roosevelt until the American navy could get into the Pacific. The United States government to-day cannot guarantee safety and security to the states that compose the nation. We have been dictated to by a power across the ocean; an alien race. It's awful; it's wicked. To-day the Japanese have the right to think, as is taught by their government, that we are their enemies. Only one thing remains for a war, and that is a pretext.

Build Ships and Eat Dirt.

"What are our chances of getting out of danger? Build ships and eat dirt, that's our program. It will be simply our diet while we are getting out of our misdoing. It is simply our sackcloth and ashes. We have to get our whole fleet to the far east and keep it there. And we've absolutely got to refuse to let a crisis come up till we get it there. It is doubtful if it can ever get there. The only thing left for America to do that she may be able to meet any power of Asia in the Pacific and of Europe in the Atlantic at the same time, is to have a large navy. The true way to protect our coasts is to have a navy so large that no nation will want war." There are some who maintain we couldn't afford an enlarged navy and to this the speaker said: "Give me three per cent. of the liquor bill and I'll guarantee the peace of the world forever."

Why He Entered Congress.

Regarding the policy of force, Captain Hobson said that the Master never taught us to let sin and wickedness go on, but rather not to harm our brother. "He that doeth the will of my Father." What is the will of the Father? It is that peace should come. The speaker then said that his motive for getting into congress was that he might get on the naval committee. He saw the great war clouds gathering.

For Peace and Justice.

A resolution in the interest of peace and justice was unanimously passed at the close of Captain Hobson's remarks. A copy of the resolution follows, which has been enthusiastically and unanimously approved since January 1, 1905, by more than 400 audiences aggregating about 400,000 persons, assembled at representative American cities, situated in forty-two states of the union:

In the interest of peace and justice
Be it resolved by this gathering of representative citizens of the city of.....
.....state of.....

1. That general treaties of arbitration should be negotiated by the United States with all nations, granting jurisdiction to the international court at The Hague over as many classes of controversies as the other contracting power in each case can be induced to transfer from the field of battle to the precincts of courts of justice.

2. That the United States should declare in favor of a permanent international congress containing representatives from every nation, to assemble periodically and automatically for the purpose of suggesting such changes in the law of nations and in the method of its administration as the current of events may make desirable and practicable.

3. That present conditions call for the immediate adoption of a progressive naval program that will give the United States a navy capable of performing its duty, i. e., of protecting our vast sea coast, our great and ever-increasing volume of ocean-going commerce, our growing interests in foreign markets, our distant possessions, and of executing effectively all the just foreign policies of the nation.

4. That the chairman appoint a committee of three to call upon the mayor, who is hereby requested to join with said committee in communicating this resolution to the representative in congress of this district, the two senators from this state, and the president of the United States.

State River and Harbor Meeting.

Jackson, Miss., January 7.—In compliance with a suggestion of the rivers and harbors congress at Washington, a state rivers and harbors convention was held here yesterday. Governor Vardaman was selected chairman and a permanent organization effected. At the convention, the first to be held in response to the suggestion of the Washington meeting, $2,500 was subscribed, to be augmented by other subscriptions, as Mississippi's share towards defraying the expenses of a campaign for the betterment of the waterways of the country.

LETTERS FROM THE PEOPLE.

OPEN LETTER TO HOBSON.

He Gets a Jolt From a Man Who Knows Something.

To the Editor of The Courant:—

Happening to be in Hartford a few days ago, I went to hear your address under the auspices of the Y. M. C. A. on "America's Mighty Mission." While some of your minor statements were correct enough, I find myself so wholly dissenting from your main propositions that I wish to avail myself of the freedom of the press, in order that as many as possible of those who heard you, or have read newspaper reports of your addresses, may have another side of these very serious problems to consider. You said: "Japan has had the war habit for more than 800 years; it is with her a question of heredity. It is inevitable that as the Japanese emerge from wars of their own they engage in wars with other countries. . . . Japan uses the science and knowledge of the world chiefly for war."

Please let me ask you, Captain Hobson, where did you learn this? Isn't your history a little loose? I should suppose that a congressman would know that for 250 years before Commodore Perry's visit, there was no nation on earth that could compare with Japan for the peace habit. While Europe and America were in the midst of long years of bitter wars, revolutions, and mutual slaughters, there was for 250 years neither internal nor external disturbance of peace in the empire of Japan. Your startling phrase, the war habit, is worthy, it seems to me, of a slight modification in view of the fact that about one-third of your 800 years was unrivalled throughout the world as an era of peace in Japan.

Your sweeping judgment of the national character is that they have the war habit. But do you know what they say of themselves? As you claim the right to say what is the main characteristic of our nation, you surely will allow them to testify concerning themselves. For ages it has been the traditional teaching in Japan that the cherry blossom, which fills valleys and plains with its delicate perfume, and then in self-sacrifice gives itself to die not caring how, this beautiful flower is the symbol by which they have always interpreted themselves. True, they have a well known saying that "The Sword is the Soul of the Samurai," but there are no poems in their language so far as I am aware that exalt the sword to a place beside the cherry flower.

You evidently did not know this when you coined that catching phrase —"the war habit." And probably you did not know that, when Perry opened Japan to the knowledge of Western history, one thing that shocked the Japanese was the awfully bloody histories of the nations on this side of the globe. And one of their great moralists, Yokoi Shonan, expressed this wide feeling when he begged his government to send him on a mission to the West that he might plead with those nations to put an end to the brutal wars which 250 years of peace had made Japan profoundly dislike.

I take it that you neither read nor speak the Japanese language and so have only second hand avenues into the literature and history of Japan. So, in your hasty tour through a section of Japan you could not have noticed that at the entrance of countless town and villages a high flag staff stands, at the base of which is written: "Peace Be to this Village."

Have you ever compared the national hymn of Japan with those of the nations of the West? Her hymn is of very recent date hardly thirty years old, and you would expect to find something of "the war habit" that has grown "for 800 years" in this hymn. For hymns, to be national, must express the deepest and strongest sentiment of the nation. Here it is:—

Unto a thousand,
Aye, unto eight thousand ages
Be thine enlightened rule,
Until little pebbles
Great rocks become,
and those rocks
With moss o'ergrown.

This hymn shows the strongest national sentiment—passionate loyalty and devotion to the imperial line. Not a shadow of war. We of the West have to be careful how we sing our national hymns where representatives of different nations are gathered. But Japan's national hymn is so absolutely without the war spirt that it can be sung anywhere in the world without giving the slightest offense.

In the course of your address your vivid imagination led you to picture the millions of China, too, as virtually possessed with this same war habit, and you painted in fiery colors those 500 millions of yellow men "where countless soldiers could shoot ashes" under the browbeating of the oily worded Viscount Hayashi, minister of foreign affairs in Tokyo. Your caricature of President Roosevelt, insulted and humiliated by the big stick from Tokyo, was, pardon me, captain, awfully funny. And this poor hectored President of our was at the same time telling the world in his message to Congress about "the warm friendship" maintained between Japan and the United States for so many years "without a break!"

Another of your superiors in office, our secretary of war, Mr. Taft, ought to be thoroughly informed on everything that pertains to war. Yet he unqualifiedly stated in Tokyo only last October that the two governments and the two peoples are perfectly secure in their friendly relations which no local disturbances can affect. He says, with reference to war talk, "It would be a crime against modern civilization if Japan and America went to war, and it would be at once hateful and insane. The people of both countries are alike repugnant to the idea, and the governments of both countries may be trusted to be faithful in this matter to the people's wishes."

Another of your superiors has a very different version from yours of our diplomatic relations with Japan over the San Francisco school question. You say that Japan virtually gave "an ultimatum" to our government, and that she insultingly made "demands." Please read what Secretary Root said in his address before the American Society of International Law. He says: "The government of Japan made representations to the government of the United States that, inasmuch as the children of residents who were citizens of all other foreign countries were freely admitted to the schools, the subjects of Japan residing in the United States were, by that exclusion, denied the same privileges, liberties and rights which were accorded to the citizens or subjects of the most favored nation."

Now, Captain Hobson, as a member of Congress you ought to know the difference between a diplomatic representation and an ultimatum or a demand. It is the difference between impending war or peace. An ultimatum is the last diplomatic word before the beginning of active war. Your superior has told the world that there wasn't a shadow of an ultimatum. And he adds: "It is a pleasure to be able to say that never for a moment was there, as between the government of the United States and the government of Japan, the slightest departure from perfect good temper, mutual confidence, and kindly consideration."

You will of course allow that our ambassadors in Tokyo have at least as good sources for knowing facts as you. Our ambassador, Luke Wright, on his return from Japan last September said to Americans through the papers: "The talk of war between this country and Japan isn't even respectable nonsense. There is no situation between Japan and the United States other than the very pleasant and friendly relation which has always existed. Japan no more wants war with us than we want one with her, and the idea that there is any impending conflict between the two countries is ridiculous. Japan regards us as her best friend, and there is a perfect understanding between the two countries."

If now, Captain Hobson, you say that things have changed since Mr. Wright's day, and that we now have facts that throw light on the Japanese war habit, let me quote our new ambassador in Tokyo, who asserted before the Oriental Association on December 11 that "so far as our two countries are concerned, there is not now one serious question that remains unsettled."

These gentlemen whom I have quoted are your superiors in everything that pertains to first hand information on diplomatic matters, and their statements are unequivocally the opposite of yours, Captain Hobson. Now I will quote some others who are also very superior to you in their knowledge of the people of Japan. I refer to the missionaries who speak the Japanese language, live with the people, have strong friendships among the educated classes, read the papers, and are agreed on this one vital point —the way the Japanese think about us. They have watched not without anxiety the irresponsible jingo utterances of a section of the American press and their slanders of Japan. And they have openly sent their formal message to the people of the United States, and, in view of such utterances as you feel impelled to make, the public should have the saner views of men who have first class opportunities for knowing what you can get only in less direct ways. Here is their message in full:—

While we, as missionaries, have nothing to do with questions of national economics or international politics, yet in matters affecting the mutual good will of nations, we, as messengers of God's universal Fatherhood and man's universal Brotherhood, are peculiarly interested, and, as American now residing in Japan, we feel bound to do all

Viscount Aoki. His words to me were: "War with America is impossible. If immigration tends to make an unfavorable economic situation here, or arouses race prejudice, then we will stop our laborers from coming to this country. The good will and friendship of the great republic is not to be imperilled for the sake of a few emigrants."

Undoubtedly Japan feels hurt over the determination to exclude her laborers while those of other nations are freely allowed to come. It is like a blow from a friend—from one she has always called with profound respect her "teacher." But again and again, during the last year's misunderstandings, Japan's great statesmen and warriors, and her great newspapers, have said, with deep regard and gratitude for what America has done for her. "We can never fight the United States." You may be sure she will never raise a finger against us, unless we become so unrighteous as openly to insult her, throw away her valuable friendship, and aggressively arouse her war feelings.

I am impelled to say to you, Captain Hobson, that your medicine of repression, first towards Europe and then towards Japan, seemed to me a reversion to barbarism. Your address, if others were like the one I heard at Hartford, seem to me wholly unworthy of a Christian gentleman and an elected representative of our republic. You said with violent gestures and in your most impressive manner that the Japanese attitude towards us is "awful and wicked." You who evidently know nothing of their press call it "bitter." For the sake of my country's fair name, I want to say publicly that your sweeping and baseless misstatements show colossal ignorance of the character of the Japanese. If our people were not too sensible to take you seriously, if you could carry the majority of our people with you, your words would surely imperil the peace of the world, the large part of which you cruelly insulted. As a citizen of the United States I protest against your "awful and wicked" and "bitter" accusations of a great and friendly nation.

For the sake of Japan whose people I respect and love, and whose spirit I believe will bring generous help to the world in the peaceful solution of the greatest of all the twentieth century problems—the coming together of the East and the West—I openly affirm that your statements about the war habit of the Japanese, and their war designs on our republic have no better foundation than that furnished by your ignorance of history and of diplomatic usages between governments. And for the sake of the religion which I believe is the greatest force that will bind the race of man, North, South, East, West, in one abiding brotherhood, I must protest against your using Christian platforms and quoting Christian scripture while poisoning the minds of your hearers against a people whose friendship the millions of this land prize.

The true feelings of the people of this country towards Japan are, I firmly believe, expressed in the resolution passed by a thousand representatives of our Congregational churches at Cleveland last October in which was this sentence: "We desire to assure Japan that the heart of Christian America beats true to the unbroken friendship between the United States and Japan for over half a century."

You, Captain Hobson, are an honored member of the Y. M. C. A. Please notice the resolution the recent convention in Wash[illegible] numerous associa[illegible]

Resolved, that this Convention send special greetings from the North American Associations to the Associations of our brotherhood in Japan and China, with strong reaffirmations of the warm friendship existing between the nations of the North American Continent and those two great empires of Asia.

Regretting that the necessity of fair play forces me to write you thus, and begging you, as a Christian, as a member of Congress, and as the hero of whom we all are proud, to be better informed before making statements in your lectures here that you wouldn't dream of making in Tokyo or in London, I am,

Truly yours,
John H. DeForest,

Auburndale, Mass., Jan. 10. 1908.

Game Protection Criticized.

To the Editor of The Courant:—

I see by your paper that the fish and game commissioners of Connecticut have reported the amount of over $20,000 received for gun license, and that they intend to expend this money for the protection and propagating of game birds. I would like to state that at this time this expenditure of money of which each hunter has contributed his share, is utterly nonsensical, until our trespassing law in regard to hunters is modified.

According to the law the hunter practically has no chance to hunt on any land except that which he owns

history, one thing that shocked the Japanese was the awfully bloody histories of the nations on this side of the globe. And one of their great moralists, Yokoi Shonan, expressed this wide feeling when he begged his government to send him on a mission to the West that he might plead with those nations to put an end to the brutal wars which 250 years of peace had made Japan profoundly dislike.

I take it that you neither read nor speak the Japanese language and so have only second hand avenues into the literature and history of Japan. So, in your hasty tour through a section of Japan you could not have noticed that at the entrance of countless town and villages a high flag staff stands at the base of which is written: "Peace Be to this Village."

Have you ever compared the national hymn of Japan with those of the nations of the West? Her hymn is of very recent date hardly thirty years old, and you would expect to find something of "the war habit" that has grown "for 800 years" in this hymn. For hymns, to be national, must express the deepest and strongest sentiment of the nation. Here it is:—

Unto a thousand,
Aye, unto eight thousand ages
Be thine enlightened rule,
Until little pebbles
Great rocks become,
and those rocks
With moss o'ergrown.

This hymn shows the strongest national sentiment—passionate loyalty and devotion to the imperial line. Not a shadow of war. We of the West have to be careful how we sing our national hymns where representatives of different nations are gathered. But Japan's national hymn is so absolutely without the war spirt that it can be sung anywhere in the world without giving the slightest offense.

In the course of your address your vivid imagination led you to picture the millions of China, too, as virtually possessed with this same war habit, and you painted in fiery colors those 500 millions of yellow men "where countless soldiers could shoot as straight as we can, and could live on one-tenth of what we should need," descending on our Pacific Coast with irresistible force. Are you not as far afield here as with Japan? True, China has had some awful internal strifes, but nothing that approaches a war habit. I had the honor recently of an interview with the Hon. John W. Foster, who kindly presented me with a copy of his "Present Conditions in China." With his long and honored diplomatic service in the East whose peoples he knows and whose trusted advisor he has been for decades, he has a right to say in this pamphlet:—

"For many generations China has been the least warlike of any of the great nations. Her most venerated philosopher and statesman, Confucious, taught its people that nations as well as individuals should settle their differences by appeals to right and justice."

In view of these facts, it seems to me that you had somehow got the wrong perspective, and that you should have reversed your vision and told your audience that we Westerners have the war habit bad, and might well learn something from those oldest and most peaceful nations of the East. You know as well as anyone that true soldiers hate war. Our Grant and Sherman are specimens. The Japanese generals are of exactly the same mind. I was in Manchuria as a guest of the army for six weeks, and was given in my passport the grade of a colonel. I had letters of introduction from the premier, Count Katsura, to all the generals and Marshal Oyama. The premier is a general of the regular army, and he said to me in all solemnity: "I am a soldier, but I hate war. I tried every possible way to come to a settlement with Russia through peaceful means, and after six months of useless diplomatic correspondence, we simply had to fight for our national existence." This is a true expression of the heart of Japan's generals.

Now I believe that such a man as our ex-secretary of state, Mr. Foster, is right in his estimate of the peaceful character of the peoples of the East. What he says agrees with the conclusions I have reached after thirty-three years of residence out there.

Let me now refer to the charge you repeatedly made that Japan is trying to bring on war with America at the earliest possible moment, knowing that we are unprepared and that she could win easy victories provided she can get a pretext for beginning the fight.

In making this startling charge, which is not true, is an insulting and brutal way of attacking a friendly nation, you seem to have utterly ignored the repeated public statements of your superiors. You vividly pictured our President sitting "in sackcloth and [illegible] between Japan and the United States other than the very pleasant and friendly relation which has always existed. Japan no more wants war with us than we want one with her, and the idea that there is any impending conflict between the two countries is ridiculous. Japan regards us as her best friend, and there is a perfect understanding between the two countries."

If now, Captain Hobson, you say that things have changed since Mr. Wright's day, and that we now have facts that throw light on the Japanese war habit, let me quote our new ambassador in Tokyo, who asserted before the Oriental Association on December 11 that "so far as our two countries are concerned, there is not now one serious question that remains unsettled."

These gentlemen whom I have quoted are your superiors in everything that pertains to first hand information on diplomatic matters, and their statements are unequivocally the opposite of yours, Captain Hobson. Now I will quote some others who are also very superior to you in their knowledge of the people of Japan. I refer to the missionaries who speak the Japanese language, live with the people, have strong friendships among the educated classes, read the papers, and are agreed on this one vital point —the way the Japanese think about us. They have watched not without anxiety the irresponsible jingo utterances of a section of the American press and their slanders of Japan. And they have openly sent their formal message to the people of the United States, and, in view of such utterances as you feel impelled to make, the public should have the saner views of men who have first class opportunities for knowing what you can get only in less direct ways. Here is their message in full:—

While we, as missionaries, have nothing to do with questions of national economics or international politics, yet in matters affecting the mutual good will of nations, we, as messengers of God's universal Fatherhood and man's universal Brotherhood, are peculiarly interested, and, as American now residing in Japan, we feel bound to do all that is in our power to remove misunderstandings and suspicions which are tending to interrupt the long standing friendship between this nation and our own.

Hence, we, the undersigned, wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of the Japanese people and to their faith in the traditional justice and equity of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we experience at the hands of both government and people; our belief that the alleged "belligerent attitude" of the Japanese does not represent the real sentiments of the nation; and our ardent hope that local and spasmodic misunderstandings may not be allowed to affect in the slightest degree the natural and historic friendship of the two neighbors on opposite sides of the Pacific.

With entire confidence in the wisdom and justice of the Japanese and American governments in dealing with the causes of irritation between citizens of the two countries, we earnestly pray that their efforts to maintain peace and good will may be supported by all patriotic citizens and may be crowned with success.

This document is signed by over a hundred men, many of whom have lived in Japan over a quarter of a century. Every one of these men would heavily discount your lectures, and probably every one would repudiate without hesitation every one of your assertions to which I have referred.

In thus replying to your public statements I am not ignorant that the immigration question is a perplexing and also irritating one. And I happen to know that because it is irritating, both governments have kept pen from paper. Of course I am not in the secrets of the government, but as far as I understand things, I believe there has been no diplomatic correspondence whatever between the two governments until the very recent note of Secretary Root to Viscount Aoki concerning the immigration question, and the Japanese government's reply through our Ambassador O'Brien. Heretofore it has been simply diplomatic conversations. But meantime and repeatedly both governments through their most responsible agents have unwaveringly said to the world in the straightest possible use of words—there is no break in the friendly relations between the two governments. Just a year ago I was in our ambassador's box at the opening of the Japanese Diet and heard Premier Saionji say :"I have been questioned with reference to the San Francisco affair and asked what our government is going to do about it. To this I reply that the matter has not reached the diplomatic stage. It is merely a local affair within the jurisdiction of a friendly country, and we trust the government of the United States to do the just thing."

A few weeks ago I was accorded an interview with Japan's ambassador. [illegible] forms and quoting Christian scripture while poisoning the minds of your hearers against a people whose friendship the millions of this land prize.

The true feelings of the people of this country towards Japan are, I firmly believe, expressed in the resolution passed by a thousand representatives of our Congregational churches at Cleveland last October in which was this sentence: "We desire to assure Japan that the heart of Christian America beats true to the unbroken friendship between the United States and Japan for over half a century."

You, Captain Hobson, are an honored member of the Y. M. C. A. Please notice the resolution the recent convention in Wash[redacted] numerous associa[redacted]

Resolved, that this Convention send special greetings from the North American Associations to the Associations of our brotherhood in Japan and China, with strong reaffirmations of the warm friendship existing between the nations of the North American Continent and those two great empires of Asia.

Regretting that the necessity of fair play forces me to write you thus, and begging you, as a Christian, as a member of Congress, and as the hero of whom we all are proud, to be better informed before making statements in your lectures here that you wouldn't dream of making in Tokyo or in London, I am, Truly yours,

John H. DeForest,

Auburndale, Mass., Jan. 10. 1908.

Game Protection Criticized.

To the Editor of The Courant:—

I s.e by your paper that the fish and game commissioners of Connecticut have reported the amount of over $20,000 received for gun license, and that they intend to expend this money for the protection and propagating of game birds. I would like to state that at this time this expenditure of money of which each hunter has contributed his share, is utterly nonsensical, until our trespassing law in regard to hunters is modified.

According to the law the hunter practically has no chance to hunt on any land except that which he owns or leases. This idea of protecting and raising game birds for the hunters of this state, looks very nice on paper. Already New York and Massachusetts clubs have sent men into this state scouring for land that is available to lease as hunting grounds. If the commissioners want to stock these grounds with birds and after they are well stocked are leased to clubs, so that the average hunter who pays his license cannot hunt what does it amount to? Twenty thousand dollars is a lot of money to expend for birds and their protection, especially if for the chosen few.

I think that it is about time that the hunters should get together and have some rights and receive some value for the money which they contribute. The fish and game commissioners of Connecticut have shown how able they are to give the public a chance to fish for trout. They have distributed trout all over the state of Connecticut in unposted brooks (according to their books) and yet there is not a stream of any size stocked with trout, that is not posted, and if they passed out game birds in the same manner that they passed out game fish, not knowing where they go, only by their books, what would it profit the average hunter? Yours very truly,

M. H. Barton.

Hartford, Conn., Jan. 11, 1908.

A HARD STRUGGLE.

Many a Hartford Citizen Finds the Struggle Hard.

With a back constantly aching.
With distressing urinary disorders,
Daily existence is but a struggle.
No need to keep it up.
Doan's Kidney Pills will cure you.
Hartford people endorse this claim.

William Legendre, formerly of 8 Center street, Hartford, Conn., says: "I have been troubled off and on for five years with kidney disease. My back pained me so at times that I could hardly work and it caused me intense pain to stoop over or lift anything heavy. Then the secretions from the kidneys were irregular, dark in color and contained a brick-dust sediment. A friend advised me to use Doan's Kidney Pills, and so, getting a box, I commenced their use. It was only a few days before the pains left my back and I was able to go about my work without suffering as I did before. The medicine also reduced the kidney secretions to their normal action and they became clear once more. I am only too glad to give Doan's Kidney Pills my indorsement and shall always speak of them in the highest terms."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States.

Remember the name—Doans—and take no other.

Your letter, to Upadhaya

J. T. Gould

Jan. 13-1908.

From congratulatory letters on Hobson's.

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American Board of Commissioners for Foreign Missions.

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CONGREGATIONAL HOUSE, 14 BEACON STREET

BOSTON, MASS.

From Rev Ed. N. Packard to Col. C. E. Thompson, Hartford, Jan 21. '08

"I have read Dr DeF's letter with greatest interest. xx I have just written Representative Hill & enclosed the letter, letting him who Dr DeF is & how high a place he holds in Japan".

From E. J. Hill, Com. on Ways & Means, Washgtn, to E. N. Packard, Jan. 22.

"As I understand it, Hobson is talking for money, & people who do that as a rule xx become at once sensational. It is unfortunate that a man occupying his position shd take s course he has. Personally I have no more fear of war w Japan than with Patagonia, & it seems to me so absurdly ridiculous that s question is not worth arguing over, & yet I am aware that internal troubles often come from senseless talking of this kind. I thank you for Mr. DeF's letter".

From L. Pratt, Norwich, to Col. Thompson.

"I have with pleasure forwarded to Senator Brandegee a copy of Dr. DeF's letter, accompanying it with a personal note. I have got one of our leading business men to send the other to Rep. Higgins. Dr DeF has done a good work in Japan & is now doing good work for Japan and us."

From E. S. Henry, Chairman Com. on Public Buildgs, Washgtn, to Col. Thompson

"Every word of Mr. DeF's article shd be approved by all good citizens. Hobson is a bright, ambitious yng man, desirous of notoriety, & reckless of s means pursued to create a sensation. Here in Congress he has as yet had s good sense to restrain himself, but he is expected to break ~~forth~~ loose when s naval appropriation comes befor the House. His influence is nil."

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BOSTON, MASS.

from T. Miyaoka, Chargé d'Affaires, Jap. Embassy Washington

"Your open letter to Capt Holson xxx is perfectly delightful, & I sincerely appreciate your kindness &c—

"My official position does not permit me to indulge in a public discussion xx but I must say that your appeal to the sense of a gentleman and Xn, & to the spirit of fairness wh is justly ε pride of ε Anglo Saxon race, will I am sure have a salutary effect in moderating ε general tone of discussion regarding ε relations of Japan & U.S." &c

Miss E. R. Scidmore, (authoress on Japan) Washington. Jan 19th

"I sent your clipping to The Star in wh it was reprinted & we are all glad ~~that~~ some one calls that hot head to task. xx I wish you wd call him to task & demand his proofs & source of information as to the Japanese being taught by their government to hate America. That is really outrageous".

Mrs. George Kennan. Washington Jan 21

"We loved ε way you handled Holson — a man with a very high head & who "never knowed nothing no how". xx —— is delighted with what I told him of your letter & asked me if I could let him read the very words himself &c &c.

J. Habberfe

J. H. De Forest.

Extracts from letters about Hobson

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American Board of Commissioners for Foreign Missions

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BOSTON, MASS.

The Independent: "The editorial in this week's paper is due to your instigation" Hamilton Holt.

Joseph Twichell: — I thank & bless you for your unanswerable reply to the rattle headed Hobson. I have just mailed it to Prof Nitobe, Imp. Univ. Tokyo.

Mrs. Lucia A. Mead: — "Your reply to Hobson is of immense value. I sent copies to two Washington papers, to Sen. Hale of the naval committee, and have ordered 12 more to send. xxx I hope you will do your utmost to stop his dangerous influence".

Mrs. Jesse Adler, Secty Conn. Peace Soc.: — "We who are working in the cause of Internat. Justice in Hartford were very much disturbed at his remarks. I thank you for your quick & full response to his pernicious talk."

C. Creegan: — "It seems to me that it wd take a powerful microscope, perhaps telescope to discover the fragments of the late Capt. Hobson after that columbiad of yours."

L. Brown, on Internat. S.S. Ass.: — "I am glad over your letter. It should accomplish great good. The Japanese will appreciate it too."

Prof. C. Ross, Lancaster Theo. Sem: — "If there is any thing wicked in the world it is such talk as Hobson

2 — Extracts

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BOSTON, MASS.

is giving out to the public. A Xn man has no business to say things unless he is first certain that they are so. xx Judged by this standard Hobson is a liar"

Mori Kura, Union Sem.:— "I think H. should be regarded as an enemy of Xty. I am delighted that you have informed people about the true condition of Japan. xx It is difficult for me to believe that this is truly a Xn land. Nominal Xns of the nominal Xn church of the nominal Xn country."

s. Adam, Pittsfield:— "I have enough war spirit in me to be glad you gave it to him. I have forwarded the letter to the President of our Society."

P. Andersen. YMCA New York:— "I heartily agree with you as to the unfortunate effect such utterances as H's would have in Japan"

hn B. Sleman Jr:— "I have read with great interest your letter to Hobson. I wish it might be given a far wider circulation than it has had. I think H. is doing a great deal of harm. xx You are certainly rendering great good to the countries to which you have devoted your life by such articles as this."

2 — Extracts

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3 Extracts

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BOSTON, MASS.

Mrs. Eliz. K. Hall, Dover, N.H.— "Hobson seems to me very like a naughty little boy playing with fire, who wouldn't mind it very much if a conflagration followed, just for the fun of seeing the big blaze, and perhaps being allowed to run after the engines and help put it out. I'm sure all true lovers of our country and that brave little nation out in the Pacific must feel grateful to you for taking away his matches and giving him the chastisement he deserves."

Joel H. Jacks, Secy YMCA, Hartford:— "I read your letter with a great deal of interest. I could not help but feel that you were pretty hard on him, but I do not feel sufficiently informed on either side to base any judgment" (He is a personal friend of Hobson's from boyhood.)

Miss Morrison, Boston:— "Prof. Bourne (her brother-in-law) says your letter is a perfect magazine of ammunition and he has already made good use of it in repelling the ignorant libellers of Japan"

Prof. G. T. Ladd, Yale:— "I am highly gratified with your answer to the blatherskite Hobson. But is it not a shame for the YMCA to tolerate the deliberate effort to stir up race hatred and exasperate the already too tense feelings of the two countries? xx Can the ABCFM make better use of you for the cause of missions in Japan than to send you xx all over the land to speak words of truth and righteousness to the churches and YMCA?"

Waterbury 27 Jan

De Forest

Extracts from letters
about Hobson

Keep under head 1 Japan & De Forest 258.

. . . General Fock and General Smirnoff have fought a duel at St. Petersburg to determine whether Smirnoff told the truth about Fock or the latter had had his "honor" injured by what the former had said of his conduct at Port Arthur. General Fock shot General Smirnoff mortally in the abdomen and thus proved that Smirnoff had lied and that his own conduct had been "honorable," according to the ancient and — execrable code of the duel. Poor Russia! Poor any country in which this base and idiotic practice is still allowed by the government to any class of its citizens. But can any one give a shadow of reason why international dueling is any less base and idiotic than personal dueling?

. . . It is reported from Washington that Secretary Root and Ambassador Bryce have determined to hold in abeyance the treaty for the submission of the Newfoundland fisheries question to the Hague Court until the general treaty of arbitration between this country and Great Britain has been ratified. They believe that in this way the course of the Newfoundland treaty in the Senate will be facilitated. The general treaty with Great Britain will follow substantially the terms of the treaty recently concluded with France.

Is Japan a Menace to the United States?

BY REV. J. H. DEFOREST, D.D.

[The author of this most illuminating article on Japan has been thirty-three years a missionary of the American Board in Japan. He is this year at home on vacation. He probably understands the Japanese people better than any other American, and feels it his duty to do all in his power by word and pen to correct the false impressions of Japan which have been so unscrupulously circulated by our jingo press and so readily believed and spread by an ignorant public.—ED.]

What an unspeakable question! Up to the time of the tactless action of the San Francisco School Board of 1906, the friendship between the United States and Japan had grown into unique dimensions, until it was freely termed by the governments and peoples of both lands a *historic friendship*. Certain it is that no nation ever felt so profoundly grateful to us for our sympathetic attitude of over half a century as did Japan. For our peaceful opening of Japan, when it was well known that any other nation, including even England, would have forced war on her; for our avowed readiness to grant equal treaties long before any other nation would take that ground; for our cordial reception of thousands of her young men into our institutions of learning; for our priority in recognizing her rights in Korea; for our sympathy in her gigantic war against the aggressions of despotic Russia; for our abounding aid in the recent famine,— for these and numerous other reasons, we have never bound any other nation to us by such golden cords of friendship.

Thus Japan, from one end of the empire to the other, from throne to people, grew to thinking of us as she did of no other nation. That word of profound appreciation and highest regard in all the East — *teacher* — was everywhere applied to us of the United States.

Then came those San Francisco incidents, the school affair, and the wrecking of the restaurants, with our jingo-journal insulting writings about Japan. It was like a slap in the face from a trusted friend. The people of Japan were astonished beyond measure. And before they could recover from their amazement, our sensational press had declared war on Japan on the grounds that she was secretly making heroic efforts in her arsenals and navy yards, in purchasing vast amounts of war material, in accumulating a new war fund held mainly in Europe; that she was violating the open door; that she was quietly dumping her ex-soldiers by tens of thousands into Hawaii and California; that her spies were hovering around many of our most strategic fortifications; and, in short, that we would wake up some morning to find the Philippines and Hawaii under the Japanese flag, and an army of hundreds of thousands of veterans from Manchurian battlefields on our defenseless shores of the Pacific coast.

Never in the history of our nation was there a more baseless, senseless and shameful agitation against a great and friendly people than we have witnessed here during the last year. Proud as I am of our great Republic and our glorious flag, I never was so ashamed of my country as during the past year. On returning to New England last May my amazement increased week after week in finding among all classes of even intelligent men and women a marked distrust of Japan, a vague atmosphere of suspicion, and a readiness to believe that Japan after all had a fearfully swelled head, and that she was a probable peril to us. Not only our yellow journals, but many of our really able dailies, and some of our religious journals, were circulating insinuations about all departments of Japanese life. The widely credited charge of commercial dishonesty took the old form that, as Japanese could n't trust each other, they had to have Chinese accountants in their banks! I have actually met returned travelers who, having had their checks cashed by Chinese in the Shanghai and Hongkong (British) bank at Yokohama, said that they *saw* Chinese in the banks and are only telling facts. Evidently not one of these intelligent (?) travelers knew that Japan had one of the best banking systems in the world, with a powerful Central Bank that financed two wars; that there are six great special banks, some of which have their branches in all the world's financial centres; and that there are twenty-two hundred local banks regulated by careful laws; in all of which no shadow of a Chinese can be found. They did not know that Japan has some of the ablest financiers in the world, who have successfully solved the exceedingly difficult problem of turning the nation from a silver to a gold basis without deranging the business of the empire.

Of course there is commercial dishonesty in Japan, as there always is whenever different nationalities meet and commerce begins with merchants ignorant of the language and with buyers traveling around the globe. You find it in Paris and London and in centres wherever the ignorance of one side invites the other side to take an advantage. This commercial immorality is especially brisk in the open ports of the East, brisk with contracts, trade marks and patents, brisk everywhere until the law steps in and forbids it.

The only fair way to judge of Japan's commercial dishonesty is to bear in mind, first, that there are great business houses there that have stood for ages with as clean a financial record, with as high moral treatment of their employees, with as generous public spirit, as some

of our own splendid mercantile establishments; and that the government, as well as business men, is ceaselessly at work mending the defects in its commercial system. And next, would we not understand Japan better if we modestly remembered some of our colossal graft disclosures, some of our "Developing" companies that have mercilessly exploited the East, the like of which are an amazement to Japan?

Another charge against the Japanese is of their wide sexual immorality. I sadly acknowledge that the charge is too true and that their vice takes some forms that shock our traditions. Yet I submit that we ought to be very careful how we throw any special emphasis on this universal weakness of the human race, one that casts a very ugly shadow over our own land. If we must speak of the impurity of the East, let us humbly recall that New York City is reported to contain 50,000 abandoned women; that every city in our Christian Republic has its Tenderloin district; that our divorces are rapidly increasing; that even our universities are tainted with the evil; and that the highest specialist authority in Europe says that the widest spread disease in the world is a sexual one, and that nearly sixty per cent. of youth, chiefly in cities, become infected. [Report of the Committee on the Family, at the National Council of Congregational Churches, Cleveland, Ohio.] In short, we are living in glass houses. No one should throw stones who forgets the shameful facts that too many of our travelers in the East and our soldiers there have surprised the people of the East by their low passionate appetites. It is not impossible that we may yet get moral help from those numerous Eastern families whose lines have never been broken down by immorality, but have persisted centuries and even millenniums, for no other cause than that their moral forces overpowered their immoral tendencies.

More widely spread by the press is the charge of brutality as seen in Korea. Doubtless the going of thousands of soldiers and adventurers there has resulted in many cases of brutality and gross injustice. It is always so when a stronger nation takes possession of a weaker one. What instances of overbearing violence our officers and soldiers were guilty of in the Philippines! Yet we judge our army there by the motive of the American people here. So in Korea. While headed by that strangely incompetent and immoral Emperor, it became the land for all sorts of international intrigues, a real peril to the peace of the world. Japan's protectorate, under the guidance of Prince Ito, the greatest statesman of the East, a man who loves peace and justice above all things save national honor, is the guarantee, if his life be spared from the hands of misguided Korean patriots like those who murdered Stevens, of the political, financial and moral reform of Korea. Nay, the splendid missionary movement going on there is, I believe, saved from the peril of political anarchy by Japan's firm and just hand of authority. [Ladd's "With Marquis Ito in Korea."]

But the most baseless of all charges has been that the Japanese are secretly plotting against us, and are getting ready to strike us suddenly and swiftly. Some of our blind politicians, and even some of our ably-edited papers (the magazines have done much better), have openly advocated a huge increase of army and navy simply to be safe from Japan! I wish such people could only realize that Japan is our avowed and sincere friend, and, as I said above, that she regards us as her *teacher*. Now in Eastern ethics the teacher holds a most exalted place. He is the embodiment of moral as well as of intellectual authority. A Japanese could never strike one whom he regarded as his teacher. This moral thought has come out repeatedly in my personal intercourse with them. Before I left Japan a high official said to me in sorrow over the San Francisco incidents and the thought of possible war: "We can never fight America. She is our teacher!"

Since my arrival in America I have received a pile of letters from Japanese students and officials thanking me for correcting some misunderstandings about them. One quotation from a letter containing the formal thanks of the Japanese students in the State University of Iowa, no one of whom I ever met, expresses the underlying thought of all the letters I have received: "We believe we have nothing to warrant us in taking arms against this nation. On the contrary, we can never forget the good and friendly helpfulness that this nation has given us since our country was opened. In our ethical conception it is unpardonable to take arms against our teacher and benefactor." One more from a high official expresses the same thought in different words: "The war talk between Japan and the United States is absolutely distasteful to the Japanese nation; it is preposterous; it is a crime against human conscience."

Now, my life has been largely spent among students and officials of Japan, and I know that the above quotations express their prevailing ethical thoughts. But students would n't have these moral standards unless their teachers imparted them. Nor would teachers teach thus unless it were the sincere moral expression of their statesmen. And their warriors and statesmen would n't have these ideals unless they reflected the thought of the Imperial line. The throne is the fountain of these same noble ideals, as His Majesty's poem, on the breaking out of war with Russia, shows:

> "The foe that strikes thee, for thy country's sake
> Strike him with all thy might.
> But while thou strikest,
> Forget not still to love him."

I venture to say that no Christian ruler ever surpassed this. Some of recent years have been absolutely shameful with their "mailed fist" sentiments. If our "Remember the Maine" could only have had some saving clause to tone down the spirit of revenge it fostered! Still, in the end we treated our defeated foe with noble generosity. But we did not surpass the kindness and consideration and humanity of the Japanese army and people towards their 72,000 Russian prisoners. They were as Christian in their fearful struggle as we were. I wish we could get that traditional idea wholly out of our Anglo-Saxon heads and hearts that those great Eastern peoples are "heathen" and "pagan." I wish we might rise wholly out of our ignorance and prejudice and moral blindness, and realize the truly wonderful moral greatness of the Emperor and Empress of Japan and their people. Long before Perry got there, their moral ideal was expressed in these Christian-like words: "To the Samurai first of all is Righteousness, next life, then silver and gold. These last are of value, but some put them in place of Righteousness. But to the

Samurai even life is as dirt compared with Righteousness." [Knox, in "Japanese Philosopher."]

Now I submit that if these facts had been generally known there could have been no such successful jingo campaign last year. And we need to provide against the repetition of that shameful wave of distrust towards our true friend, Japan. For, instead of Japan's being a menace to us, we were drifting badly into the condition of being a menace to her.

Now why were we so exposed to this widespread suspicion against Japan? It was mainly because of our ignorance of Japanese history and of the political, educational and moral ideals of the people. Ignorance is forever the soil in which suspicion and dislike thrive. Baron Ii-Kamon, who signed the treaty with Perry and was assassinated for that progressive act, knew how dangerous it was for his country to come in contact with Western nations, both sides so ignorant of the other. One of his famous stanzas is: "Nothing is worse than the barrier to the communication of thought." It was this barrier that has left its wake of hatred, assassinations and wars for a hundred years down to this last blunder — Russia's contempt of Japan and her consequent severe punishment.

The greatest barrier between the East and the West is the language. There is no other real gulf to the mutually helpful intercourse between the two halves of the human race. And just here, in spite of all our progress and prosperity, we of the United States are miserably prepared for any worthy understanding of the great East. We are continually exposed to the ignorant or malicious interpretation of events by men who have only the faintest knowledge of the intellectual and moral life of Japan. These men may have traveled in the East, nay, lived there for years. Some among them, through abounding sympathy, catch on to the real spirit of the people, but the majority are liable to mistake an open-port view for a national outlook, and are the victims of prevailing rumors and suspicions.

Now Japan is the only nation that understands every nation of the East and the West. We with our Anglo-Saxon sense of superiority cannot compare with them; for they have a large body of specialists who have lived in every land and know at first hand the histories and literatures of the world, so that they understand the characteristics of us all. Every able newspaper has on its staff men who read the newspapers and magazines of the lands they write about. The leading merchants who are sent abroad, and largely their clerks, know the language of the land in which they trade, and make their contracts in that language. Their ambassadors, ministers, consuls and military and naval attachés all know the language of the lands to which they are accredited. And in addition to all this, they have both foreign and native specialists in every department of world knowledge. In this way they are guaranteed against the mistakes and prejudices of ignorance.

Contrast this with our condition. Is there a daily paper in our entire Republic that has on its staff an American who can read the Japanese and Chinese papers and magazines and books? Is there an American merchant in Japan or China who can read and write his contracts in either of those languages? In the recent wars — Boxer and Russian — did our government send out any army and navy attachés who could converse with the natives without an interpreter? Have we ever had a minister or ambassador or consular agent in the East who was an expert in the language?

We have only to ask these questions to see how badly inferior we are to the Japanese in our preparation for international goodwill. How vastly better off England is! When I first went to Japan, thirty-three years ago, the language text-books I studied were written by the student interpreters of the English legation, and are to this day the leading books on the language, the history, the moral traditions and religious ideals of Japan. What a galaxy of scholars! Satow, afterwards minister to Japan, then to China; Aston, who became consul-general in Korea; Mitford, whose "Tales of Old Japan" should be in every school and town library; Gubbins and Lay, whose dictionaries every student of the language must have; Chamberlain, whose "Things Japanese" and studies in the language are beyond criticism; these and others, in my judgment, were essential elements in the formation of the alliance that has surprised the world and has made the mouth of Europe bitter. Everybody knows that Englishmen and Japanese are not over fond of each other. I've heard it several times from Japanese: "We have no trouble in getting along nicely with Americans, but we can't endure the English." Everybody knows the English merchants in Yokohama so bitterly protested against the abolition of exterritoriality that the government had to police the houses of several Englishmen, to guard against their possible assassination. English diplomats in Japan from the days of Alcock and Harry Parkes have not been overliked by the Japanese. Yet England has the alliance, twice made. Had it not been for those exceptional scholars of hers, who could authoritatively interpret the soul of Japan to the government of England, it is safe to say there never would have been any alliance.

But we of the United States, the land of colleges and universities, of liberty and progress, what have we in the East? The brunt of contact between the East and West this coming twentieth century is surely going to fall upon us more than upon any other nation, and we have not made even a decent beginning in the very first essentials of trustful intercourse. We are slovenly beyond words in breaking down this dangerous barrier to the communication of thought. The only body of Americans who are capable of interpreting the East to the West is the small army of missionaries. And the latest voice from a hundred of them was their message last year, during the height of our newspaper war against Japan, to the effect that Japan has no thought of war against us, and that she would not think of breaking "the historic friendship" between the two countries. Apart from our embassy, which was in close touch with the Japanese government, and which repeatedly characterized our jingo falsehoods as "ridiculous nonsense," the missionaries were the only body of people capable of knowing the real heart of Japan. Our President, our Secretary of State and our Secretary of War repeatedly raised their voices against this senseless agitation against Japan, but the astonishing thing is that they seemed comparatively powerless to prevent the persistent poisoning of the minds of the common people by our irresponsible sensational press.

Our government has at last waked up to the absolute necessity of having a larger number of special students

connected with our diplomatic service. Until recently we had only one American interpreter in Tokyo, worked almost to death in the rush of war. Six new "student interpreters" have been recently sent to that post, and this is good for a beginning. I do not know whether any have been sent to China or not. But would it be rash to say that a great republic like ours, now the neighbor of 500,000,000 Orientals, ought to have several hundred specialists preparing for work in every department of diplomatic life out there, as well as here in customs and immigration affairs, and in Washington as translators of important documents? Such a body of students would be of immense value to our government.

But such men, being in government service, as a rule are not allowed to write for the public. The people need their interpreters apart from government officials. How is our daily press, that influences the millions, ever going to have hundreds of trained writers, experts in Eastern affairs? It is true that some splendid men, thoughtful, sympathetic, open-minded, are valuable writers worthy of large confidence, even though they have no first-hand knowledge of the languages of the East. Yet, are we of the United States to be content with a few exceptional writers, while the many ignorant ones do the most writing and reach the masses in more convincing ways? The better part of our press succeeds in getting at the heart of Eastern affairs, but what wretched mistakes and false interpretations our people are exposed to from the ignorant press!

For instance, last year, when the Imperial Rescript on education was read at some celebration in Hawaii, the word "emergency" at once gave our jingoes their chance. It was said that the Mikado had sent a special message to the 60,000 Japanese in Hawaii to be ready for the impending emergency, and that could only mean that war with the United States was close at hand! Had there been one writer on each of our influential papers who had read that Rescript in the original, and knew that it was customary to read it annually in every school in Japan, mission schools and all, it would have been impossible to have shoved that word "emergency" on the attention of the reading public of America. Here is the inoffensive sentence: "Always respect the Constitution and obey the laws. Should emergency arise, offer yourselves courageously to the state, and thus guard and maintain the prosperity of our Imperial throne, coeval with heaven and earth."

Even some very ably edited papers fell into the error of arousing distrust against Japan on account of the alliance with England. One Congressman actually said that, in case Japan should attack us, England would have to join forces with her against us! Nothing but ignorance of the text of the treaty combined with vast ignorance of Japanese national character could ever have invented such misinterpretations. If an authoritative Japanese interpretation had been given, a school-boy would have seen its bearing. Here is such an interpretation: "That alliance has not abridged in any way the right of Great Britain or Japan to go to war of its own choosing; but in that case the other party is under no obligation whatever to come to the assistance of its ally. . . . If the territorial rights of Japan or Great Britain in Eastern Asia or India, or the general peace in those regions, or the 'open door' in China, is threatened by an aggressive and hostile action of a third power, *then only* are Japan and England to fight shoulder to shoulder in *defense* of the just rights of one or the other of the two parties or both." Surely this is an alliance for the peace of the world. But the fact that our daily press failed to instruct the masses about this alliance just when calm instruction was needed shows how our ignorance is liable to be used against the peace of the world.

There is no other way to secure hundreds of competent mediators between the East and the West but for us to do as Japan has so splendidly done. We should send our gifted graduates to the East for the one purpose of becoming specialists in every department of Eastern life. They cannot go of themselves, therefore our universities should have three-year scholarships that would enable young men, on their return from the East, to become journalists, and ministers, and business men, capable of interpreting the East to our Chambers of Commerce, our churches and readers of the daily press. The government and our numerous universities and our expanding commerce owe it to the people of this great Republic that they be not again stampeded by a sensational and semi-ignorant press as they were last year. The churches by their missionaries are doing their part; but for the peaceful coming together of the millions of the East with the millions of the West in mutual respect and on lines of brotherhood, the government and our universities, and even our Chambers of Commerce, should as soon as possible give a boom to this greatly needed movement.

Europe does not like our expansion into the East as a mighty world power. Europe does not like the sudden rise of an Eastern power and her world-influence. Europe's unprincipled politicians want nothing so much as to set Japan and the United States in battle array against each other. A large part of our sensational and disgraceful slanders against Japan originated in Paris, Berlin and St. Petersburg. It was those centres that actually made some of our ablest statesmen shake their heads doubtfully over Japan. And so long as we are content with our ignorance of the East, the jingo influences of the whole world will have their largest successes on our soil.

AUBURNDALE, MASS., April 1, 1908.

Some Fallacies of Militarism.

BY CHARLES E. JEFFERSON, D.D.,

Pastor of the Broadway Tabernacle, New York City.

[From *The Independent* of February 27, 1908.]

President Roosevelt's recent request for four new battleships this year, besides "plenty of torpedo boats and destroyers," is only an incident in the swelling movement of an imperial drama, and shows in what direction the American republic is just now moving. This sort of thing has been going on during the last ten years with ever-increasing volume and momentum, and it is surprising that comparatively so few people have had anything to say about it. It is the most colossal and far-reaching development which is taking place in our day and generation, and yet, with the exception of an isolated protest here and there, our people have quietly acquiesced in the adoption of a policy which breaks completely with our most sacred traditions, and launches

Rec'd JUL 15 1908

J. H. De Forest

259.

Fitchburg, Mass.
July 13th '08.

Dear Friend Bell,

Too bad to leave yours of June 13th unanswered so long. But many things have happened since then, & I've been on the go most of the time. Thanks from that quotation from Bissell's ~~letter~~ article about me. He & I took quite a fancy to each other while in Auburndale. He's a wide open minded fellow, who sees things in the large.

As to Dr. Barton's edict, I'm too far gone in my last days

in this land to try the impossible without dictionaries, & fearfully musty on everything pertaining to the language. Can't you get Greene to do it? He's up on such things. If all had the same notice as the one I gave Hicks, it wouldn't be so difficult, but there are wide differences in them.

You spoke to me once on the complaints some missionaries make because the Board and P.C. show them no or few attentions while in this country. It occurs to me that 3/4 of the missionaries would be delighted if you could say that the

3/

Board will arrange to have any who wish attend some Summer School of Theology. This ~~that came to me~~ today as I read over the topics to be treated at Harvard this week. Were it not that I have to work I would certainly go, provided I could afford it. It seems to me we missionaries need just such acquaintence with ~~the~~ new knowledge as would make us more hopeful, more sympathetic, more loving and less dogmatic in our work. Please think it over.

I shall see you in

Sept. before we start.

Won't you please say <u>at once</u> to Dr Patton that after all I am not sure that Rev. J. Aburatani was at Harvard Summer School. He was last year, & I thot I had <u>this</u> summer's catalog of students when I wrote him yesterday.

With love,

G H Deforest

P.S. I hear Hicks is back again - Give him a Banzai for me.

REC'D SEP 30 1908

CHAS. BUSBY, Manager

Telephone Douglas 2210

260.

WINCHESTER HOTEL

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SAN FRANCISCO, - - CAL.

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ROLKIN & SHARP,
Proprietors

Septr 25th '08.

Dear Dr. Barton,

Herewith begins my official relations with you again. I'm mighty glad I have two such mighty nice men to deal with as the Home Secty. when I'm at home, and the Foreign Secty. when I'm foreign.

Dr. Smith met us at Seattle and took us right into his home, as Dr Patton predicted he would. He got up a Rainier Club dinner for me at which he invited 20 representative men, the most of them I fancy men not used to the inside of a church. Judge Burke kindly took the head of the table, and posted by Smith made a fine missionary speech in introducing me. Smith said at such a meeting, as in all missionary meetings, a collection ought to be taken, but so many present were unused to regular missy meetings, he'd forego the collection. I spoke, then a dozen short talks followed, and altho Smith had all the bills to foot, he said with a bright face, "I'm satisfied." So was I.

We stopped off one night at Portland and

Dr. Dyott took me to a number of leading men from whom I got materials not pro-Japanese.

Here I have met Presidents Wheeler and Jordan the latter delightfully cordial. I met Mayor Taylor and the Chief of Police. I spoke in Dr. Adams church Sun. A.M. & to the ministers Monday. I have just been rushed with important interviews. Nearly everybody here is down on the Japs, some quietly others with unmistakable vim. I have gotten a most valuable insight into conditions which will be of great help to me.

Fortunately the Japanese Consul Genl & wife with many members of Chambers of Commerce specially invited to Japan go on our steamer. I know already a number of them. The Japanese here wanted to make a meeting for me, but I had to decline, as my interviews ~~are~~ take up all time. I haven't even been able to take the Observation Car for 2 hours.

What a city this is! What havoc the earthquake & fire made!

Well, goodby. With love to all secretaries & all the nice stenographers in your big office, starting out into a new chapter of my life, and thanking you for all you've done for us,

John R. Mott

Received Sep. 25-1908

J. H. Dyotte
San Francisco Cal.

DEC 16 1908

Sendai, Nov. 23rd, 1908.

Dear Dr. Barton,

You asked me not to forget the Missionary Herald . So here goes. You remember I started to get first hand information as to the feeling towards Japan on the Pacific Coast, and began at Seattle. Dr. Smith did a splendid thing for me. He invited twenty of the best men of Seattle to meet me at a dinner at the Rainier Club, and I was delighted beyond words at the cordial feelings expressed for the Japanese. It was most fortunate that three of these gentlemen were among the Representatives of the Chambers of Commerce of the Pacific Coast to visit Japan. It happened that this body of over thirty representative business men sailed on the same Tenyo Maru that Dr. Newell and I were on, and as Newell very kindly told one and another of them that I was a great authority on Japan, I was invited to address that distinguished body twice before reaching Honolulu where we stopped off 10 days.

I took my revenge on Newell by telling these men that he was one of the few wise foreigners who knew everything about Japan, and that they could not do better that make him address them every day clear to Yokohama, which they did, even making him an honorary member of their Commission , and having him be their preacher on Sunday.

It was delightful to see the open mindedness of these men, all eager to be told whatever would help them to understand the Japanese and thus enable them to accomplish a good work between the two nations. I met them at the end of their tour and they told me they would "go back to California and be missionaries to their people in having them understand the real heart of the Japanese." ~~People~~.

And from what I heard during the few days I was in San Francisco I am sure there is need of just the kind of missionary work these able and sincere men will do. For Californians are pretty much like other people, open minded and eager for truth provided the man comes along who can deliver the goods.

In Honolulu live the Scudders whose great hearts go out in rich sympathy to the whole world. It is a fearful thing to fall into the hands of the Scudders. It means lunches and teas and dinner and speeches and auto excursions until you long for the steamer to come and take you away, and then you are sorry you could not stay longer.

Dr. Learned's letter
should have been sent to me
before sending it to the Board.
His criticisms in some points
I do not object to, but I
submit he gives a very wrong
impression in (1) "It did
not concern our relations" &c
I think it did deeply affect our
relations to ch^es + made us
unwelcome in many of their pulpits. It
hurt good will + friendliness.
(3) In my judgment + also of
great friends - this "abrupt break"
cannot be reduced to a
mere resolution to self-supply.
(4) All right if "the single change"
be recognized as revolutionary
or R. seems to me "to give
a very erroneous acct^t"
to quote his own words
Dr. Weisner

Altho Learned got himself to
Cary appointed a Com. to give a
true acct of the separating the
Dorkisha, in order to offset mine
yet, tho 3 years have elapsed
I have heard of no report to
our mission or to the Board.

Yet Learned is a
bully fine fellow all
same

DLG

There were some Japanese officials on both steamers who were very kind to us, and showed ~~it~~ their kindness later by sending us ~~later~~ tickets to the Imperial Ball given on ~~Octx~~ November third, in honor of the Emperor's birthday. As we had never been privileged to see one of these unique gatherings , we went and met many distinguished ladies and gentlemen. We were also invited to witness the military parade on the morning of the same day, and the sight of several generals whom I had met in Manchuria, together with the parade of 20,000 infantry cavalry, and artillery, as they passed the Emperor, was something it pays to see once in a life time.

You will be pleased to know that the Premier , Marquis Katsura, kindly granted me an interview the gist of which he said I might use as widely as I wished. I have sent the entire interview to Dr. Trueblood for the widest use he can make of it , since it is a valuable and sincere sentiment of peace, which I wish our entire 80,000,000 might know and believe.Here is one sentence of it

"IN OUR LAND BOTH ~~xxxx

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Rec'd JAN 2 1909

Sendai, Dec. 12th, 1908.

Dear Dr. Barton,

This is simply to notify you, and all my other friends in the Board Rooms, that yesterday an Imperial recognition came to me in the shape of The Fourth Order of the Rising Sun.

I take it as a recognition of the helpful attidude of of Americans residing in Japan, and also of Japan's friendly attitude towards America.

The official letter that states why the honor is given to me, has not come to hand, but I am informed that it is for sympathetic aid rendered the soldiers in Manchuria, and secondarily for relief work during the famine. I think there is wisdom in thus officially overlooking my work of the last year, tho I have no doubt it is the controlling factor. It leaves me thus free to to say anything I please. At least , that is what I hope it means.

Wife has discovered that this honor entitles me to a military funeral, and I here extend to you all a cordial invitation to be present on that occasion.

Please tell friend Bell that this must do for his answer to his nice send off letter of Sept. 17th, and his "Personal" of Nov. 4th, which is very satisfactory.

Wishing you all a Happy New Year, with finances in a good spiritual condition, I am,

Lovingly yours,

John A. DeForest

P.S. I should add that but for the generous liberty the Board gives us missionaries to work out each his own salvation, in broad lines, Bob Hume & I, both of Yale '68, would not have gotten the honors that have fallen to us. It is to the Board that stands for the Christ spirit in world work, that we owe so much.

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"IN OUR LAND BOTH ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~
GOVERNMENT AND PEOPLE ARE ABSOLUTELY ONE IN THEIR FRIENDSHIP FOR THE UNITED STATES AND BELIEF IN YOUR FRIENDSHIP FOR US."

I did not intend to begin public speaking until I had studied a month or two enough to recover what I had lost of the language, but they jumped on me in Tokyo and advertised in the papers that I would speak at Mr. Ebina's church, so I simply had to. And now reached Sendai we had three different welcome meetings, one given by the city, at each of which I had to make a formal address. Then I spoke four times in the Church. So I have to regain my language by practicing on the people everywhere. I start tomorrow to go through the northern part of the Sendai field, right up in the snows.

Yours of Oct. 24th has just come. Thanks for the Boston Herald clipping. Various papers here are reproducing my articles, especially that on the Moral Greatness. China will be a great international power for good when he comes back. I'm glad you boomed him.

Bully for Turkey too!

Ever yours,

John H. Barrows

Sendai-Japan

Nov. 23-1908

JAN 2 1909

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Lovingly yours,

John Merriam

P.S. I should add that but for the question letting the Board pass no precedents to work out such a, lots of pals of ~~mine~~ would not have had Prince ~~of~~ Fushimi fellow ~~me~~. It is rather the tacit that there fellow ~~me~~. It is by the Board that stands for the Christ spirit in world work, that is our ~~so~~ reason

Ref

Sendai Japan Dec. 12-1908

JAN 2 1909

His Excellency, I. Terada,
Governor of Miyagi Ken,

Dear Sir,

It gives me great pleasure to acknowledge the receipt of your Excellency's note of last evening, announcing that His Majesty, the Emperor has graciously conferred upon me the Fourth Order of the Rising Sun.

I shall be happy to receive this Imperial Honor through your Excellency's hands at the time and place mentioned- ten o'clock on the morning of the eleventh, at your Office.

I am, dear Sir,
Your obedient servant,

J H D Gerk

Rokken Cho,
December, the ninth. 1908

2 1909

Copy

Sendai Japan

Dec. 9-1905

Sd. Sec. to Foreign Office

MAR 15 1909

264.

Sendai, Feb.16th, 1909.

Dear Dr. Barton,

Thanks for your nice letter and the DAYBREAK IN TURKEY. I got them on Monday morning, and spent the day on your book, wishing I too could turn off a book as easily as you seem to do. I don't remember ever devoting a day to a book before. So you see what a power your book had over one chap. And it was just in the nick of time. If I were to suggest, it would be that a map be put in the next edition for the benefit of such ignorant readers as I am, who don't know the differenmce between Albania and Armenia.

We are all glad to hear of the Laymen's Movement and the enthusiasm it promises to arouse. The year opens rather heavily here, but there is a marked desire on the part of the Christian Movement to get a deeper grip on the real Power of God to stir up this people.

I am preaching as earnestly as I can on the biggest verses of the New Testament, but my audiences at the regular services are no larger for the decoration. I have to plod along without any help from that Quarter.

Our city authorities and the people gave us Americans an invitation to attend their celebration of the Am-Jap entente. After the Governor and Mayor had spoken it fell to me to respond in behalf of the Am. community of thirty citizens. On such occasions of course I have a big audience. The papers were full of it. And messages were exchanged by wire between the Mayor and our Ambassador. It is worthy of notice that this thing is done in no other city of the Empire.

Of course Japan is deeply touched by the California anti-Jap movements. It is amazing that public opinion in the States could allow that , after the welcomes to our fleet and the publication of the Entente. I have done what I can by way of letters to Dr. Adams, and to the Chairman of those Commissioners, Mr. Dohrmann. I am pleased to see that the churches and the returned commissioners have resisted the agitation against Japan , and it is good to read this morning that the bills have all failed. But it has been in my mind that now is a splendid chance for you to do a marked favor to Japan . If Drs. Greene and Cary, with your approval could go to Cal. for a three months campaign of education,

Thanks to Bell for lifting his "Banzai" nice the letter.

Sendai, Feb.16th, 1909.

Dear Dr. Barton,

Thanks for your nice letter and the DAYBREAK IN TURKEY. I got them on Monday morning, and spent the day on your book, wishing I too could turn off a book as easily as you seem to do. I don't remember ever devoting a day to a book before. So you see what a power your book had over one chap. And it was just in the nick of time. If I were to suggest, it would be that a map be put in the next edition for the benefit of such ignorant readers as I am, who don't know the difference between Albania and Armenia.

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in my opinion, they could be of vast use in the churches in telling about the real Japan. They could easily get invitations to speak to merchantile associations, and even to Chambers of Commerce, and to Japanese audiences. These public addresses, if managed well, would reach tens of thousands. And interviews with individuals would do very great good. What little I saw of Japanese editors and of officials and educators was a revelation of what even a brief talk could do provided the introduction was O.K.

It happened that I got one bitter article in a Japanese paper entirely retracted; and my interview with the aged and gentlemanly mayor of Frisco, who was apparently absolutely against the Japs, resulted in his saying ,-"Well, I'm glad to hear that there is another side, and I'm much obliged to you for telling me". He was very open, but he bound me not to quote him at all.

I believe there would be no danger at all of croakers saying we were meddling with politics, if such men as Greene and Cary were to go there for this work of interpretating the Japanese. On the contrary, it would at once attract the glad attention of our leaders in Christian work here, and they would loudly proclaim that Christianity means international goodwill as well as personal salvation. It would give missions a real help to have this work done as they can do it. And I beg that it be given full consideration. It is by no means too late. What is wanted is education. And while all minds are not open to education, multitudes are, and it would be a most valuable piece of missionary work to educate those who can stand it. I send you a copy for Greene and Cary, as I am too tired to do more than this one letter.

To help on international conciliation, I have lately sent to the New York branch, at their repeated request, a paper on The Relations between the East and the West. As I made the entire article on the necessity of having a large body of trained students sent from America to study all departments of eastern life in eastern languages, they may reject it, and in that case , I asked that it be sent to Dr. Trueblood, who can probably use it.

With the consent of the C.A.I. Mrs. DeF. goes to Nanking April [redacted], to be with our daughter in her first confinement, and I go for the summer. We shall all be at Kuling, and a good fried pays our bills. Good by,

John H DeForeb

Thanks to Bell for clipping his "Bangai" — nice — the latter.

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John R. Defrees

Thank U Tell for claiming this "Banner" Bless— the letter.

Sudai Johan

J. R. Defrees

Feb. 16-1909.

Rec'd MAY 4 1909

265.

AMERICAN EMBASSY,
TOKYO.

Sendai, Apl. 9th, 1909.

Dear Dr. Barton,

Thanks for your note on Hobson's investigation of me. Also for your information that Strauss was to be our ambassador, in view of which I enclose a note from the Embassy. Also thanks for Bell's clipping - my Letter to Hobson reproduced.

I have had to continue my conciliation work somewhat, and wrote the Chairman of the Pacific Commissioners, and Dr. Adams of Frisco, to fight against their Legislature bills. They both responded cordially, and no doubt that Commissioners work after returning to Cal. was really the turning point. It certainly was providential that those Commissioners came, and that Newell and I were with them long enough to put them on the right track. Everything we told them they found to be true, and I have been abundantly thanked for my part.

My "American Ignorance" may bring out some newspaper comments. If you see any , please clip for me.

I hated to write that article in the Mail on The Unscathed Bible. But that extremely narrow movement is so persistent that I feared harm would come unless a missionary called a halt in the interests of the open door. I have received one rebuke, but many warm commendations.

I enclose our Station Report. I have written Mott a long statement for materials for the World Conference, at his urgent request. The International Conciliation urges me to write them a paper on Exterritoriality, and after our summer in China I may try it. We expect a grandchild next month, and a friend has given us money to go over and spend the hot months at Buling with the Pettusses. I give three lectures at the Doshisha in May.

Love from us to the entire Board Floor.

DeForest

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Yours in the Saving Work,

Barton

Sendai Japan

Apr. 9. 1909.

MAY 4 1909

AMERICAN EMBASSY,
TOKYO.

April 7,1909.

My dear Sir:-

Many thanks for your favor of the 5th instant. There were some reasons why it would have been better for us to have gone to another post--the principal one being that this climate does not agree with my wife. At the same time, it is now clear to me that it was better for the service that I should remain, and I am glad that the matter was decided in that way.

It is very gratifying to learn from all sources that I am welcome to continue here for the time being, and I wish to thank you for your friendly expression.

I hope you and Mrs. DeForest will have an agreeable summer, and return in the best of health.

Sincerely yours,

S. J. Odell

Rev. John H. DeForest,
Sendai, Japan.

D. J. O'Brien

Tokyo - Japan Apr. 7-1909.

Rec'd JUN 28 1909

267.
'09

Arima, May 31st

Dear Friend Bell,

We're just closing up our An. Mtg. & the one big thing is lack of money. I never saw our mission so serious & sad as all one day we called for voluntary cut downs in view of each other's needs. Yet, we couldn't come within $3000. of what will be forced on us, if we get no larger appropriation than last year.

The ladies from Chicago are here, & are enthusiastic over the mission — its ability & spirit. Indeed I think we got a fine body of men & women here.

I sail for Pekin June 4th & after looking over our work go south to Kuling, where our six spend the summer.

Ebina came & gave us a ringing address the pith of which was that instead of pulling out of

Japan we must double our forces, make 20 new stations including Formosa + Korea, + stay till we have 1000 self suffig able churches! And he says the Sokwai this fall will back this program! This is the 50th anniversary present to the Am. Board. Wake up over there.

I speak at the Anniversary on Influence of Xty on Civil & religious Liberty. Can't you get me the Interior. Apl 28th (3 last one in Apl) a Calvin number? I don't know where to send for it, but it's just the material I want. Do please hustle me up a copy — to Sendai.

Ebina has asked me to tour Korea next November with him.

With lots of love to Mrs Bell sym & you whole No. 14 —

J H DeForest

Sent

Rec'd AUG 20 1909

Kuling, China.
July 22nd '09.

Dear Dr. Baton,

Your good letter thro Mr Bell, May 13th, deserves recognition from China. Thank for all the news therein — Strauss; Eliot; Wheeler, &c. and not least, for your recognition of my grandfathership.

After lecturing at Dōshisha three times on Morals and Religion, & declining many other chances from sheer weariness — one of which was to go on a YMCA tour with Ebara of the Diet to Kanazawa — I left Kōbe June 4th & reached Tungchow in time to address the workers assembled there — Dr. Smith being my able interpreter. I attended all meetings of N. China mission and spoke to them at their request on differences between work in Japan and China, and evidently astonished and shocked them as much as their methods & environment shocked me. It is pitiable to see such a fine crowd in such an almost impossible environment — with four kinds of extraterritoriality, merchants, missionaries, native Christians, and the too often brutal exter. of the nations. Nothing saves the situation but the splendid Christ-heart of the missionaries. Wilder is just rich in loving work, &

the younger members will do all they can to wean the Christians from foreign protection, which they have learned to depend on to such an extent that the Government always — in speaking of the people of China — says, "ordinary subjects and Church members". I suggested to an ex-pastor in the village that is enclosed in the same wire fence as the mission compound — that he & all the village have the fence run so as to put them outside & so identify themselves not with foreigners but with their own people. The easy reply was, 'They would say the foreigners have cast them off, & now's our chance to rob and make it hot for them'.

It seems to me that if the Xns could be taught that the missionaries would change their policy, & never more take any indemnity for them, they — the Christians — would have to become more self reliant, but I fancy it's easy to offer advice.

One criticism of an independent Christian was, "The missionaries keep everything in their hands", & Wilder told me "You can't make them believe we want to put things into their hands. You can't get them to accept responsibility".

There is a settled dislike everywhere to foreigners, so seems to be the wide feeling, and especially to Japanese. It is unfortunate indeed that the Peking authorities don't secure the ablest international lawyers and abide by their decision until they have raised a crop of such lawyers for themselves.

It pays to come & see this vast nation. I have learned much & long to learn vastly more. I wish it might be my privilege to spend six or eight months & go thro the Empire. If you ever want me to do it, don't be modest in saying so.

Work awaits me in Japan — plenty. I'm on the outlook committee, and already Mr. Ebina wants me to go to Korea with him next fall, which I plan to do after the semi-centennial in Tokyo. I speak tomorrow at the YMCA Secretaries' An. Meeting here, and later at the General Convention in August. I have a tickleish subject, for I hear there is violent opposition by a few against even Mr. Meyer!

We six — all of our tribe in the East — are gathered here, and what glorious views from this 3500 ft. height!

We all hope Mrs. Greene is improving and that we may see the family again in Tokyo.

Love to all on your floor —

J. H. DeForest

V. S. F. & Forest

Acting-Colonial Forester

July 22 1902

KULING CONVENTION - AUGUST 1-8, 1909.

The convention will be held as usual the first week in August The Keswick Convention Committee has kindly consented to co-operat in the work of our convention by sending Rev. Dr. F. B. Meyer of London, who accompanied by his wife will be at Kuling from the first to the sixth of August. It is expected that Dr. Meyer will address the convention twice daily at eleven o'clock in the mornin and at five-thirty o'clock in the afternoon.

In addition to these two meetings there will be a meeting for prayer daily at seven o'clock in the morning, and on August the second to the seventh inclusive there will be a session of the conference from nine o'clock to eleven o'clock in the morning at which two series of papers will be presented, one of the series consisting of reports of work accomplished, and the other of studies of various mission problems. The following are among thos who will lead the meetings for prayer:

Rt. Rev. Bishop L. H. Roots
Rev. C. G. Sparham
Rev. H. B. Sutton
Rev. Brownell Gage
Rev. J. B. Cochrane
Dr. G. F. De Vol

A partial list of the topics of the two series of papers with the speakers follows:

REPORTS OF SUCCESSFUL WORK.

The Following up of Hospital Work.	Dr. G. F. De Vol.
Schools and Colleges as a Factor in Evangelistic Work.	Rev. L. B. Ridgely.
Phases of Modern City Work in China.	W. W. Lockwood, Esq.
The Conserving of the Results of the Recent Revival Movement in China	Rev. G. L. Pullen.
Work for Chinese Students in Tokyo.	J. M. Clinton, Esq.

STUDIES OF MISSIONARY PROBLEMS OF TO-DAY.

The next Steps in Church Unity	Rev. C. G. Sparham.
The Apologetic for China	Rt.Rev.Bishop L.H.Roo
The Best Methods for the Promotion of Bible Study	
The Future of Mission Schools & Colleges in China	Rev. A. J. Bowen
The Bearing of Evolution upon Missions	Rt.Rev.Bishop J.W.Ba ford
The Bearing of Historical Criticism upon Missions	Rev. J. H. De Forest

Bishop Roots will be the President of the Convention.

W. B. Pettus,
Secretary.

Talking Convention

Rec'd SEP 30 1909

29

Kuling China
Aug. 27th '09.

Dear Bell,

We're shooting down from Kuling heights in a few days, and are getting rid of some of our truck, & consign a section to you. We've had a glorious time, & I've learned a lot about missions, some of which I plan to write up. Dr. Sheffield didn't agree with Barton & Moore's Report, and Bishop Roots told me that he too thot they didn't understand things here. Yet, it seems to me that the average open minded inquirer wd see things very much as B & M did, tho for those who live & breath exterritorial air for years naturally shake their heads when new inquirers disagree with them. But China is waking up & it's a glorious field for the man who sees God's hand in all these ages of history. I'd come here were I starting again. I sent Conquegalemalist a Kuling article the other day & if they don't want it, get it & read on your way home some day.

With love to all on your floor,

D Forest

Kuling, Conventions

Rec'd SEP 30 1909

Tulung China
Aug. 27th 09

Dear Bell,

We're shooting down from Tulung to Tsinfu in a few days, and we getting rid of some of our truck & consign a section of a foreign field & foreign tools & so.

We've had a foreign tool, & learned a lot about machinery, some of which I'll be able up. Mr. Stuffield doesn't care to be made up. Mr. Stuffield doesn't care Dexter Allen's report, and Rolling Rock too for that they didn't understand thing here. It seems to me that the average open minded Chinaman, not see top very much as Bill did, they've this life & treat extraordinal on fr. Yes, naturally state their heads when new religion comes with them. But China is nothing of a foreign field for the man who has to work & it's a foreign field for. It's some like work in all these days & and Congregationalist & talking opium. They don't want it, put it outside the other day & they have some day & need a you any more some day.

Hope love to all & you fellow

Dorcas

Dorcas Forsch
Tulung - Shansi -
Aug. 27th 1909.

Rec'd DEC 30 1909

Sendai, Dec.6th,1909.

Dera Dr. Barton,

The year is closing , and is leaving me in a less rattled condition than at the first. Wife and I have been touring together this fall, and I am convinced that it is necessary that she go with me as much as possible hereafter. Somehow I tend to lose courage when alone.

I send you heaps of congratulations over the happy fina cial conditions in the Board, and thanks for even the little increase granted to us for the coming year. In view of Mr. Ebina's impulsive desires the sum seems small, but the fact is I fancy E. didn't carry the pastors with him in any such strong way as he himself felt. We need new men and more money if we are to make any advances in Evang. work.

Your decision about vacations is a decidedly good one, and ought to give satisfaction to all. I have been rather a sinner in this respect, tho not from any desire of my own. Vacations have been forced upon me, or else I have been in solid work when at home, which indeed has always been a delight and encouragement to me.

May the New Year bring you and yours, and the grand old Board all the joy possible in enlarged work for Him who leads and inspires us.

With love,

DeForest

Mrs. J. H. De Forest

Rec'd MAY 16 1904
Ans'd MAY 27 1904

272.

Sendai, Japan.
April 26, 1904.

Dear Dr. Barton:

As Mr. DeForest is in the country and I can't get these letters back from him in time for the mail, I have copied them for him, and if he has any thing to say on the question, he can write on a later mail.

He is having very good meetings in Aizu, and has one or two of the evangelists with him this time, in a place where we had to give up the evangelist last year.

His pamphlet on Why America sympathizes with Japan has attracted wide attention and approval.

I hope Mrs. Barton is well and that the children are progressing in "wisdom and stature."

Very cordially,

Elizabeth S. De Forest

Miss Eliz. S. De Forest
Sendai, Japan. 273.
April 26. 1905

Dear Dr. Strong:

It is a pleasure to acknowledge such a gift as you sent me from the E. C. D. Band, and it is just what I want for hospital work. To-day, Wednesday, is the day I give entirely to that and if I tell you what I have done to day, you will understand how glad I am that I can continue in this line of work.

After my morning prayers with the servants I was very busy getting things together for the day: selecting gramophone records, tracts for different wards, an English-Japanese magazine for a soldier who likes to talk English, an organ instruction book for some officers who amuse themselves with a baby organ, Louise's doll and my own lunch. Nine o'clock is the hour I am expected to be at the hospital but I was a little late this morning as I stopped at a photographers to

hand in some films that Mr. Detroit had sent from Manchuria to be developed.

I am the only foreign woman in Sendai who belongs to the Volunteer Nurses' Association, and I wear white clothes and a white cap with a red cross on the front, and the badge of the association on my breast, when I go for nurse's work. My ward is No. 11 and there are six Red Cross nurses for the same room and three ladies of the association who go the same day that I do. Nothing requiring skill is required of me. I have a work bag and go around sewing any rips in the unbleached gowns of the men, or take up a tuck if they are too long. I have done a little massage, and washing of feet, and putting on a bandage for warmth, but to-day I didn't do any thing of the kind, for the only man I came across that needed any sewing, said if I'd lend him a needle and thread he'd hem up his own gown. So until the dinner I went from bed to bed of the 61 and spoke to every one

The folding scissors Mrs. Means gave me are a novelty to the men.

who was in the room a few words and gave each a tract, either one Mr. Cary has written expressly for the soldiers or one on the Prodigal Son. Then I helped pass around their dinner. It was brought in by two men in a tray as large as a single bed, the rice in wooden boxes, and the stew (which was to-day's relish) in saucers. Each man has a box to keep things in about a foot square & the cover of this serves as his tray while he eats, & he keeps his own chopsticks and teacup. After his meal is finished hot water is passed around and drunk out of his cup.

After I had visited No. 11. I went to No. 9 where we have a little waiting room. We washed our hands in a tiny kitchen and had lunch together, three of us, and then I went to No. 6 where I had a few days ago left a stereoscope and 30 pictures, and took it to No. 5 to leave a few days & then I'll take it to another room. Saturday when I was in this last room one man had a

nicely dressed Japanese doll hung by his pillow, and I asked him if he had ever seen a foreign doll and he said no. So fortunately Louise's doll, with eyes that open & shut, is in good condition and of good size and I took it up to day on purpose to show him, but while I was visiting No. 11, I left it in No. 9 for the 50 men there to see, and when I went for it, one of the men had it beside him in the bed - It was really a bit touching. So I carried it to No. 5 and the American doll made her bow to her Japanese cousin. (Surely since Japan is coming up so we may consider the relationship as close, as cousins). Then I took the instruction book to the officers. One of them has lost a leg but I found him playing with one hand the other day, though he doesn't know anything about reading music.

Then the next hour was spent in using the gramophone in No. 9. I have the use of one that belongs to Mrs. Schneider, and it is a great pleasure to the men who get so dreadfully [illegible] of hospital life.

Then my Bible woman and I gave booklets to every body and stopped to talk more or less. I forgot to say that in the morning besides the booklets, I gave away a good many gospels, stopping to mark in each several places for the men to read first. A new set of men had come from the front since I was there last, and though I had not planned to use the gramophone for them, I did for about an hour, and just as I finished, their supper was brought in, about 4 1/2.

So my work was done for the day, and I went to get the doll, when one of the men asked if I would not leave it for two or three days, and of course I was glad to do so.

Maybe I shouldn't have thought of exhibiting a doll only manytimes when it has been lying on the lounge men have picked it up and seemed almost as much interested as women. Then I went to the room of some officers and gave them some booklets specially prepared for Easter. I had given

them to nearly all the ordinary soldiers previously. Besides these things I exchanged picture books a page

I got home a little after five to find an interesting letter from Mr. DeT. written at Moukden, where he had been five days, seeing many historic places connected with the recent battle there.

I send you some leaflets of Y.M.C.A. work and a hymnbook, made of selections from our regular one, and marked "Hymns for comforting Soldiers" and also "not for sale." The work of printing is given by the printer, and the expense of the books, outside of cartage is 2 sets gold a hundred! So I've bought 500 and as fast as I can get singers to go with me I give one to each soldier & have a pastor explain each hymn before it is sung. That is a satisfactory way of preaching, and the men have the books to keep.

I have written this hurriedly for the mail must be posted to-night but you will have a glimpse of the work going on among the soldiers. Some times I go two other half days a week for there are so many wards to go to and they are increasing all the time.

Besides your gifts, give us an extra daily prayer. Very gratefully,

Elizabeth S. DeForest.

Miss Mary H. Denton

JUN 26 1900

274.

JUL 7 1900

STEAMSHIP DORIC.

March 30. —

Dear Dr. Barton,

I think you will have heard that I gave up my plans for the northern route that I might travel with Miss Adams, who the missionary thought should not go alone. I am taking ten Japanese women for evangelistic work among the Japanese laborers in Hawaii and therefore we are staying over a steamer. We found that the Ch. Leagues are in U.S.A. and the Japanese work in a most critical condition as a result of the

my request have a favorable response? — Just before I left Japan the Doshisha Sub-School asked me to stay & defer my vacation a year & help them get started again. Prof. Clatron has asked me to come back to the school ~~at the end of~~ my ~~return~~ but they would not consent to defer the vacation. —

June 21 - Oakland - Cal —

Dear Dr. Barton - This letter was pigeonholed - and as it tells you about what I want to say still I send it. I spent the first month of my home coming in Oregon and Washington - speaking at forty six meetings - I find that the people in the North West feel greatly the need of meeting our missionaries - least speakers be requested to go through that part of the country and give time enough for full work in both these states. If a missionary on his return from China or Japan could take the Northern route - he or she could do this at little expense and be of great service. I reached Oakland

plague - fire & quarantine.
Such unbounded chances
for work! At last I am willing
to let Dr. & Mrs. Gordon come
here though we do need them
in Japan. - We have taken
the prophylactic serum treatment
and hope to get off on the 18th
by the Nippon Maru. We bought
my ticket for Portland-Oregon
at the same rate a Jap. Steam
ticket would have cost and
hope the Pacific Board will
have arranged for me
to go immediately to Oregon & work
visit our small churches
there. Some years ago I sent to
the Rooms through Mr. Birley of
Phil. a number of lantern slides
- Nishima & the Doshisha buildings.
They were to be used until called
for and I should like them
I wish I might have a Syd lantern
to use in the West & to take back
to Japan with me - but I cannot
afford it and I dare say you
are so many such invita-
tions & help that you cannot let

in the mor— of June 6 —
in time for the Quarterly
meet— of the Pacific Board
held that day. Since that
time I have been going to
the churches in Oakland and
San Francisco and will
keep this up until July 2 —
when I go to my mother
for two weeks rest and then
to Pacific Grove where I
am to have same work.
I cannot yet tell you
when I want to start for
Southern Cal — so yet
to be visited and I have
had only four days at
my mothers. I hoped

Last July at mission meeting we asked for two teachers and $500 a year for that School. The Committee appointed by the Mission wrote as strongly as possible of the importance of the request - but up to the end of May no reply of any kind had been received. I need not tell you how we feel that we must take up that School and I am sure that you are in full sympathy with it - and I am sure you will help us -

1st - If the Board will assign $500 for the Doshisha Girls School & the Pacific Board - they will be glad to assume that work.

2nd Can you send two teachers

to come to the Board
meeting at St Louis but
the work in Southern Cal-
cannot be done before
the last of Sept. and the
time is so short that I
have almost decided to
give up the Board meeting.
There is surely great
need to have someone
go to these churches in
the west and to arouse
the interest of the people in
foreign work. —

And now I want to
ask you about the
Doshisha Girls' School.

one of them a music teacher & the Doshisha Girls' School.

3rd. If you do not know of the right ladies to go may I look for them?

4th. I suppose you can not give me an official reply to all of these questions but if you will answer the first one and try to have the grant begin with July 1900. So that the school may begin its work this autumn

-the school opens you
know in Sept - but I
hope you can make
the grant for the half year
- I am sure the Pacific
Board will be glad
to take up the burden.
I am very well and
greatly enjoying meeting
our people.
Very sincerely,
Mary Florence Denton -
Address
c/o Rev. Walter Frear -
J. M. C. A. Building,
San Francisco.

San Francisco - 806 Valley St.
July 21.

JUL 28 1900
AUG 1 1900

Dear Dr. Barton.

Thank you very much for your kind letter of July 9. I have not seen the slides yet but suppose Dr. Frear has them. A thoroughly good lantern for work in Japan would be of the very greatest value - not only for myself but that I might lend it to other of our missionaries - I should be most grateful for one and even if you cannot find "someone to offer it" as you suggest I do thank you for the kind thought - and also for your kindness in suggesting a set for me. As soon as the ladies of the Pacific Board are done with me I shall come to

Boston and rest. I am anxious
to hear what the mission meeting
decide about ~~their~~ Doshisha Girls' School. If not
one can go into work there I shall
wish to go back in December - but I
hope that some plan can meet
the need there. The money is
very much needed - I think the
vote of the Mission for $500 a
year for that school was not
dependent on the finding of the
two teachers. Can you not ask the
Pacific Board to grant $167 at least for
the remainder of the year 1900 - and
$500 for 1901? I am sure that
this would be a great relief to
Kyoto Station and would give
new life to the School. The Girls' School
is a heavy burden on the general
Doshisha finances and this grant
would be such a boon. The ladies of
the Eastern Board were the first friends

of the Gul. School and if they wish to take it up again they should of course be allowed the privilege but if they are not ready to do some thing <u>at once</u> - do please give it to the Pacific Board. — I think I wrote you of all the goodness & kindness I recd in Oregon & Wash. The Portland First Church was — I ought not to single out one place for any where I was so kindly recd — but I am sure that a note from you to Mrs. Frank M. Warren — 213 West Park St Portland — for the County & to Mrs. Thorne - President Oregon Branch - Hillsboro - Oregon & to Mrs. Freida - President Wash Branch - Tacoma - would increase their zeal - for appreciation does help effort - I can not speak too warmly of them all in all the churches. —

I realize what a difficult thing it is to find you — women for our schools. I wish we might have the sister of President Penrose of Walla Walla College. She would be so —

fitted for our work and now that I have your permission I shall make an effort for her.

Did they write you from Kyoto of Mr. & Mrs. Theo Richards of Honolulu? Mrs. Richards are now in U.S.A. (23 Claremont Ave. Montclair N.J. until Aug. 15-) — There are many things that would hold Mr. & Mrs. Richards in Honolulu — but they would be grand people for the Doshisha. We want men & women who "can't be spared" here for such people will work in Japan. Mr. Richards has always wanted to do foreign mission work and if a real earnest effort could be made I believe he could be secured.

— As to myself I am ready to go where the mission will send me — the work in Tokyo is so important — and I do want College women for the Doshisha — and should the Bartletts persist in return to Tokyo I shall ask to be sent there — as you see I have no plan!

Sometime ago there was an article in the Congregationalist "Music & Missions" - I wrote and asked the author to help one poor girl in the New England Conservatory of Music. Inclosed is a copy of his reply - I have had some correspondence with Dr. Hale of the Conservatory on the subject and he assures me that such a student would be warmly welcomed and cared for. The girl I have in mind is in N. P. A. - and I hope Mrs Rogers can help her immediately. You must remember that Mr. Nakashima was my protégé & trust me that I've made a wise choice this time. I hope that Mr. Rogers can give this girl generous help - Dr. Hale writes me that such a student would need $300 for the school year and I am sure that it will need at least another hundred for the long vacation - books and clothing. —

It seems a large one — but this girl will have large opportunities in Japan — so many people read your letters that I shall wait to see you before telling you all that I expect for in the future she goes back to Japan with the prestige that fine musical training will give her.

Who is James H. Ross of Cambridge please?

Yours sincerely

Mary Florence Denton.

Copy

17 Lancaster St.
Cambridge, Mass.
July 12

27 bis

Mary Florence Denton,
San Francisco.

Dear Madam:

I have received your note asking if I could aid a Japanese girl to attendance in the New England Conservatory of Music. My disposition to aid, as far as I can, is favorable. The next term begins in Sept. I should need to know more, of course, about the girl. I should be glad to hear, not only from yourself, but from the Rev. Walter Frear, of whom I know as a representative of the American Board.

Sincerely yours
James H. Ross

This letter is from one of our graduates — who is now teacher in the Doshisha Girls' School. She was in Tokyo — having many advantages & a better salary than the Doshisha can give her but she felt that she must sacrifice for the school and returned at real

pain & loss. I send
it to emphasize my
request that the
grant of money be
made as soon as
possible & also that
you may see how
useful the Bartlett
are in Egypt. —

277

Doshisha Girls School,
Kyoto Japan
June 23rd. 1900

My dear Miss Denton:

I hope you have a happy time in visiting your relations and dear old friends in America. I have heard from Matsuda San that you have gone to Oregon for work. I pray to God that you will succeed in your work and in your rest also. Now the plants, of which I wrote last time, are almost all blooming in our garden. It is the rainy weather in Japan now, but there is no rain for a few weeks. The farmers were longing very much for rain

and almost every night they burned the bushes on mountains in purpose for rain. On account of that? this morning is a little cloudy and rains very little.

It is settled the examination will begin on next wednesday and continue for three days. and the commencement will be performed on July third. So we are busy now for preparation for them. Mr & Mrs Bartlet are very kind to our school. Mr Bartlet teaches singing and Mrs Bartlet teaches Organ, and they have accepted to play on the day of commence-ment And also She has proposed

that she would be glad kindly to take the pains for the March by which all the girls would go into their place and take the seats one after the other, and they would have the middle seats, the graduating girls being to have the seat in front. We had the practice once of it. It seems very nice. The graduating girls are eight, only Akiyama San among them is the graduator of special course. After the commencement I shall write again of it in detail.

I think you know Miss Benedict has gone away to America, probably you will see her.

Mr Hirata sent me the picture of Oku San's baby.

on which he wrote this is the Image of his last wife. O She is very lovely, the loveliest girl I have.

I am going to stay in Kyoto this Summer. and I hope to spend the whole vacation for the gathering plants and examining them.

There is indeed a joyful event — 12 girls repent their sins and are going to baptize to-morrow the next sunday. - and Miss Niishima (the adapted daughter of Mrs Niishima, but not O Sadaçan) the engagement of Mr. Hirota, will baptize also.

Miss Weston is very kind to correct my letter and

send it back to me every time.
She said in her letter that
she was ill last few days
but she is all right now
and she will go to Nikko
& Akakura the coming
Summer holidays.
Probably you do not know
that my sister is badly ill
now with the disease of spinal
marrow. On the 4th of May
she had an operation in

Miss Mary F. Denton

OCT 2 1900

San Diego. Sept. 28.

OCT 2 1900

Dear Dr. Barton -

Miss Childs letter followed me about and so its tardy message was delayed in reaching me. I had sent your letter to Dr. Seamell for I know under what a load of anxiety all our Kyoto people wait daily for help for these difficult days for the Girls' School - and now Miss Childs says they can do nothing!

Mrs. Jewett assures me that

the burden falls on the station at Kyoto - the Japanese connected with the School. If we can have $500 for 1900 can't we have $250 right away? We do need it so much.

Will you be good enough to read the inclosed so that you will understand the letter from Escondido as well as my letter to his Childs.

I am now in S. Cal - Have had such warm welcomes from all our churches - They plan to use me until late in October and then I'll come directly to Boston - Southern route - for I have friends I

want to visit in Washington D. C. and Philadelphia - In the latter city I have two invitations to speak (for Clubs) - on Japanese Women.

I find wherever there is a lantern that my slides are of great interest! Japan is a country everybody wants to hear of now -

Hoping to hear from you soon and trusting that some way will open to provide for immediate needs at the Doshisha Girls' School. Yours gratefully,

Mary Florence Denton,

708 13 Downey Ave. Los Angeles Cal.

Miss Mary H. Denton

DEC 20 1900 279
DEC 22 1900

Los Angeles, Cal.
813 Downey Ave.
Dec. 14, 1900

Dear Dr. Barton.

I have hoped for months to hear from you. Did you receive a letter from me in Sept. or Oct. - telling you of two

ladies that I should like to have you consider for work in the Doshisha Girls' School? If no one is looking forward to Lottie I think Miss Heath — one of the two whose names I proposed — would be glad to consider that place.

I feel very deeply
the misfortune of
having the Bartletts
there alone. I am
anxious to have
something to say
to Mrs Heath & to
Mrs Very and hope
that I may hear
from you soon.
— I came to S. Cal
in Sept. and have

been constantly at
work in these
churches since. The
last appointment
they have for me
is Jan 9 and I hope
to start for the east
as soon after that
as possible & reach
Japan in April.
Can you tell me where
I can live in Boston
"within my income".
What can I get at the Y.W.C.A.

I doubt want to go
to Auburndale if I
can help it — but
you will know
how to advise me.
— If Miss Very or
Miss Heath doubt
seem possible have
you any other
women in mind
for the Doshisha
Girls' School? Yours

want to go back
without help and
they seem to be the
best I can find.
It is very hard
to get people who
really want to go
as missionaries
to these fields —
Hoping to hear from
you very soon —
Very sincerely,
Mary Florence Denton

Miss Mary F. Denton 280.

FEB 9 1901
FEB 9 1901

3 Downey Ave.

Los Angeles. Feb. 2 -

Dear Dr. Barton -

Thank you for your letter of Jan. 25: I fear I have acted too soon for my refit allowance but I wanted to get the

gradually - linen - trunks
and make
and various small
things now rather than
having all to do
when I come to San
Francisco on my
return from the east
I think he may some
indeed not to come
east. but if you
think there is "no
reason strong enough

to call me time" I
shall of course give
it up though I expect
not to return without
seeing my relatives
I say nothing of
my desire to get in
touch with you at the
Rooms - to see some
Educational Institutions
- and to get the reef and

Re
ter
in
he
of
in
n

new ideas that I have
not gotten in the west.
I ought not to take up
work in the Girls'
School without having
seen some of the
best schools for women
in America - and I
hoped I might be able
to find just the help
we need for Doughs
not to go back without

trying very thoroughly
to get reinforcements.
I had planned to come
sooner but I have not
felt that I ought before
any change to speak
in our churches - and
those changes continue
to come. The Board
ladies have told me
that I may now feel at

in Ja
more
set t
infor
inspi
He f
So I

berty I refused as the
st date I intend to
ake it Feb. 6.

en your letter first came
I was inclined to agree
with you that there are
not strong reasons for
my coming east - but
I've taken twenty four
hours to think of the
matter and it seems to
me that my usefulness

in Japan will depend
more on what I can
get there of real and
information and
inspiration than all
I've gotten in the west.
So I'll not set a date
r com until I
ear from you and
you. will frankly
ll me that I can think

they
Cha
fro
hin
So
wrote
Dr. S
Com
with
me

et for me not to
e. Of course I shall
ly yield to your
ment, — though I count
much to come, and hope you will
"come".
I have heard nothing
from Miss Very or
Miss Heather, to whom I
wrote you. I hope that
Dr. Daniels has had
some correspondence
with them. Could you send
me copies of the papers

usually sent to those
offering themselves for
missionary service?
I wish that his health
could be established and
sent out with his Case
as a travelling companion
and go at once
to Cottori. I am so very
very anxious about the
Bartletts to say nothing
of the work there. Him

Heath could I feel very
sure get the language
and she has special
qualities that will make
her a valuable missionary
in Japan. So time
not a short cut through
the red tape that could
secure her appointment
soon and get her started.
You will remember that
my letters on this subject
came while you were

in Mexico - were pigeon holed and that finally you got them in Dr. Daniels hands - You thought I might hear from Dr. Daniels but I have not. I have thought of writing Dr Linn but as I have expected to do soon so far I have continued to put it off. Dr. Harris of the Methodist

mission who is a
friend of mine of Heath
speaks in the very
highest terms of her
qualifications for a
missionary and I
feel sure she will be
very valuable.
Pardon length. You are
sure shall be very anxious
to hear from you and shall
register this letter to insure
safe reach
Very gratefully Yours Florence Dexter

mission this is a
friend of mine of Heath
speaks in the very
highest terms of her
qualifications for a
missionary and I
feel sure she will be
very valuable.
Pardon length. You see
I shall be very anxious
to hear from you and shall
register this letter to insure
its safety.
Very gratefully Yours Florence Dexter

Miss Mary F. Denton FEB 25 1901 d 81.

Pasadena Cal.

FEB 25 1901

My dear Dr. Barton -

Thank you very much for letter just rec'd. I'll write at once to Mrs. Heath and also to Mrs. Jewett to see whether Mrs. Heath ~~she~~ can get ready quickly & whether the Pacific Board

can adopt her. I have been very busy and so have not written Ellen for some time. But I tell Ellen she will be a valuable missionary and that the fact she is rather older than some circumstances would make wise, yet she is well-bred and an unusually fine worker. Of course I'll write Jan after I hear from her again.

I could not ask the Pacific Board to send me east and these months of going about from place

expenses are and think,
as a dear woman said
to me yesterday - "printing
and rent of rooms, and
secretaries and banquets!!
take up the money"! So
I cannot add my expenses
to this - and please dear
Dr. Batten don't ask -
They - the Pacific Board
ladies - I think, I am
sure, that the American
Board pays travelling
expenses to the minimum

and I evidently misunder
stood your letters - written
to me while I was in
Japan - and when I
asked permission for my
furlough - for then I
asked permission to come
to Boston - and supposed
that your affirmative
reply to that request meant
that my expenses should
be met - just as all
the other missionaries of Japan

to have their expenses
paid to the east. I am
know that the uncle whose
home has been mine - lives
in the east and not going
really means not going
"home" - but please don't
feel that I can't bear to
give it up - I'll try to get
some rest and there is
good & hard work being
done in California - I'll
try to do some of it and

perhaps you will manage
to send out some new
missionaries that will
have as much of new
and good ideas that
we old stagers may
brighten up from contact
with them.

It is very beautiful here
now - and I'll try to enjoy
it and the benefit of
the things here.

Very sincerely
Mary Jewett Deaton

I please have been very
expensive ones for me
— of course the ladies have
very generously paid my
railroad expenses and
gave me nearly five dollars
more — but such a way
of living is always expensive
and I can't manage the
finances myself — and I've
seen too much of the hard
work the ladies have to
raise their money I feel
that they ought I have this
added. There are many

My dear Sir

from unfriendly
lip sure that
Mitchell Board
e that they
d ~~peace~~ unde
stream on
ome" so much
ould" is to
wish if them
rinted on
ould have
met o
f of them
ill have
t our Board

Miss Mary F. Denton

FEB 28 1901

5/3 Downey Ave.,
Los Angeles. Feb. 22,

Dear Dr. Barton -

I have just received your letters of Feb. 11 - & Feb. 9 - and I am so afraid you will have written to the Pacific Board about my coming

last - Please do not.
My letter file is just
here but I have - I hope,
your letter and also
Mrs. Jewett's letter written
I am while I was still
in Japan - replying
in the affirmative
I am regret that I
should come I Boston,
but it is probably just
as well that I should

not come – anyway
I cannot have it
brought up again at
this late hour – and I'll
be happy and not too
disappointed without it – so please
do not write to the
Pacific Board. –
I quite understand that
you must make
haste slowly in

Foreign Missionaries
and have written to
find out why so
many ladies do not
as we write their
applications. You know
it often takes a small
time to turn people aroun
and possibly they are
thinking we cannot
take them. I'd like to
have Dr. Daniels send
me the documents &c

just as he would
and a candidate
& that I pray know
how to proceed should
I find some one (but
if these ladies fail me
I fear I shall not find
others - and I do want
to take back all I have said?)
— Dr. Warren F. Day —
pastor Los Angeles
1st Cong. Church talks
of a trip to Japan and

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lead
Cal-
Cous
is a
prese
and
capa
Cond

so he is a member
of the A. B. C. F. M. I
wish he might have
from the Board some
special commission of
our Japanese churches.
Of course he goes at his
own expense - it will
cost the Board nothing -
but he would be more
of Japan - both of the
churches & of the ~~Japanese~~ Nipponese
if he came with some
official greeting - from

Now he is one of the
leading pastors in
Cal - belongs to the
Conservative theologian
is a man of fine
presence and personality
and his wife is as
capable as he is! - how
could you not take
the opportunity to use
him - and to let the
Japanese have some
opportunity to get the
War of these Pacific [redacted]

it. This
and of
there
then of
Japanese
protest
riots. -
- Any thing
Pacific

eo? Something large
the done here for
anese in California
e 1st Church in
ho should take
e responsibility in
it. This is my church
and I feel specially anxious
I have more interest, and
then I know how our
Japanese Churches do
profit by the "official"
visits. —
— Anything more — The
Pacific Board have re

cordially and generously responded to the request that they raise $300 each year for the Doshisha Girls' School - but our buildings are in very bad condition - Dr. Learned writes me that $300 would partly put them in repair - our organs are in the last stages of decay and if we get a new lady who can teach music

or if we have to use
the Japanese teacher of
music in that depart
ment - we need - oh so
much a piano - now
may I make a special
appeal to the friends
of the school for these
things? I do hope you
will allow me to do so.
I do not believe that our
churches could fail to
respond could they see
and know conditions

in Japan and I am
anxious to make the
school just as helpful
- just as strong as
possible.
- Thank you for your
prompt letter.

Very sincerely
Mary Florence Denton

Miss Mary F. Denton

MAR 29 1901 283

MAR 30 1901

813 Downey Ave.
Los Angeles. March 23

Dear Dr. Barton —

Thank you so much for your full letter — Since I wrote you I have had the pleasure of meeting Mr. James our former president — and he offers to pay my travelling expenses last — I cannot be

grateful enough for all
the goodness & kindness
of Mr. & Mrs. Jones. I
will delay my going
to Japan until July but
your letter urging me
to come if the way opens
have helped me to decide
and unless you telegraph
me not to come I'll
start about April 1st
stopping enroute at Wash
D.C. & at Philadelphia
& New York. I have an
invitation from Dr.
Richards of Phil. to stay

long ago!) & I shall
write him and all
some of our people
time if I can though
I am the entertained by
Mrs. Wistar Morris, Overbrook.
In Wash - I shall only
stay one night but if
I could meet the
Church that support me.
Dear Dr Kyle I shall be glad
my address in Wash - will
be % Mrs. Annie M. Elliott,
1617 - 20 St. N.W.
Do you suppose I could

board a week at Radcliffe
and a week at Wellesley,
I want to see the inside
work of U.S.A. college —
just to walk through them
building will do me little
good. In Boston I'd
like to board a week
at one of the College
Settlements — When I
have my dates exactly
I'll write again. I'd like
to have a note from you
here & may have time to
receive it — & a card
sent to wash. if you want to
reach me —

Very gratefully
Mary Florence Deuton

Miss Mary Florence Denton 284.

APR 3 1901

APR 3 1901

813 Downey Ave

Los Angeles, March 28.

My dear Dr. Barton.

The Southern Branch will have its meeting on April 10-11-12 at Redlands and the ladies want me to stay for that - so D.V. I'll start from Redlands April 12 - P.M. - will stay a day in Washington at least - possibly in

Phil- all depends on
what I hear from you
I think if you address
c/o Mrs. J. H. Williams Cong. Church
Parsonage - Redlands - I could
get it - If you think so,
then a letter addressed
Wash. D.C. P.O. "To be
called for" or Care
Annie M. Elliott 1517, 20th
St. N.W. - Wash - D.C. -
would find me. I'll go
at once to the Conservatory of
Music when I reach
Boston for I'm going
a Japanese Jap lady

there - and I hope that I can stay there at least one night - then I shall hope to board at Radcliffe for a week at least - - some where with the students and teachers - not in a cottage but in some of the official houses - I do want to have this trip of real value to our work in Japan. How good Mr. James and

Col. Hopkins are done
I cannot tell you.
Very sincerely -
Mary Florence Denton.

way home after a year of my excellent service in the Girls' School. We are most sorry to lose her but she is very delicate and nervous so that I can see no prospect if she reaches home without a breakdown. She is going to stop in Boston to visit her nephew.

(Doshisha, Kyoto, Japan)
285.

PACIFIC MAIL S.S. CO.
S. S. KOREA

Rec'd FEB 9 1905

Jan. 14/1904

Ans'd FEB 11 1905

Dear Dr. Barton -

Please pardon my writing you on unofficial paper but I am on this ship going as far as Yokohama with Miss Legge who is another

who is studying at Harvard—
(a note addressed to Colin
Hunt—Harvard would reach
her) and I have begged her
to call at the rooms.—Who
will take her place, I am sure
is your first question. At
present Mrs. Cary and Miss
Phelps are at work for
us and I shall be so happy
if Dr. Leame's daughter Grace
could be appointed a regular
missionary and assigned
to this school and supported by
the Pacific Board. Mrs. Leame
has not been well but she
is much better and I hope
she would gradually grow

women we could possibly have.
I do hope dear Dr. Barton you can grant this request. I feel sure that the Pacific Board will agree and I am eager to have her appointed.
I shall also want to ask you for one more lady handbook for the school. I want

PACIFIC MAIL S.S. CO.
S. S. KOREA

strong enough to take up the work in full. She is a splendid teacher - quiet as she seems - and the Japanese are devoted to her. She has a start in the language and her familiarity with the life and work make her one of the very most desirable women

a woman like Miss Legge in culture and experience. One who can teach both vocal and instrumental music splendidly and if possible speak German and French. This is a secret so please dont let this letter be read by any one. Don't speak of it to Mrs. Gordon - thing happens - a - one - but the Japanese lady who is teaching music is soon to be married and when she goes I am very anxious to get the music entirely into foreign hands. So if we can have a splendid teacher I shall be very

shall be thinking of a vacation
after two years & there should
be some one ready to pass on
with the work. I hope Miss Jeffe
will come back but not on
a salary or as a full missionary
for she will never be strong
enough to do full work and her
coming is too uncertain to
me. I not hope you will make
a great effort for us. I have
Miss Jeffe & and one
other splendid woman.
I am sure that we are doing
great things in the Lord's work
and I count on your heart
confidence and help to make
us do greater things.
I do appreciate all your self
sacrificing work for us

grateful. But dear
Dr. Barrows do
want to keep our
standard very high.
You know I am
not a college woman
and therefore just
the more important
we should have
women that will
make up for our
weaknesses. We
should have three
women in this
school for I am
old - and
more

PACIFIC MAIL S.S. CO.
S. S. KOREA

Such an even
tempered
and dear
woman
Miss Denton.

Miss E. M. Denton
Syria Jackson Jan. 14 1905.

Florence ~~Co~~ APR 24 1905 286.

Doshisha. Kyoto.

March 16 -

Dear Dr. Barton -

ABS'D APR 21 1905

Thanks so much for your letter of Feb. 13 - Miss Deane does not feel that she can take up the work here at present though the Pacific Board are willing to adopt her - of course after the proper steps have been taken. Thank him of.

if it seems wise the matter will be
brought up. I do not want to make
a general call for any one for I
only want some one of very
exceptional and the very highest
attainments and ability. I have
wondered whether your cousin at
Bryn Mawr would not know of
some one? Some one who has
had experience in teaching but
not one "set" or worn out!! —
I also am very anxious I have
some new buildings and an
endowment! Dr. Davis knows
the conditions here so well that
I shall be very glad if you would
consult with him as to what is
needed — I am sure that he can
tell you very fully.
Thanking you very much for your
kind letter. Very sincerely & gratefully
Mary Garrett Denton

does not feel that she
can just now accept
I do not despair of
her finally coming
though I think she
would prefer to keep
her father in the
office and she could
do that work splendidly
and Dr feared is
overworking. She
does help him very
much any way.
—I feel very
deeply the need of more
help in this part of
the Doshisha and
at Mission meeting

This was left out of my letter just mailed to Dr. Barton
J. Dwan

Doshisha, Kyoto
April 7. 287.

Rec'd MAY 10 1905

Dear Dr. Barton –

We have had the very loveliest Commencement we ever had and in spite of the war and all the problems that it gives rise to – the school year has been full of blessing. That we are able to accomplish so much with so

of more workers and that you will find some one for us soon. —not one but two at least— Our relation to the Board and the Doshisha is not without its complications and it is not as easy for us to urge for more help as they can at Kobe College where the Board has such real control of the school. But I assure you that the work here is full of encouragement and that we cannot too strongly urge our needs. I want to ask Mrs. Harris directly for some help toward an endowment. Our "Dosokwai" —(the Graduate & Undergraduate Society.) has been making great efforts for an endowment — I am writing a letter now to thank Mrs. Renwick who promised the Dosokwai five

letter is an ever
great satisfaction
but there is so much
more that we might
and we might do
we do do so much
better - if our turn
which you suggest
may come that
would only hasten
Thank you for your
letter of March 13 and
for all your kindness
to Miss Legge. - I am
sure she told you
of our great need

undred yen as soon
as they raise five
undred to match it.
I do want to ask
Mrs. Harris if she
cannot offer to
give the School
a thousand if the
Japanese will raise
the same amount?
It will mean a great
struggle but I believe
they can and will
accomplish it if
Mrs. Harris would

that they may add a word.
No one understands the situation here better than Dr. Davis and if I do not make every thing plain I hope you will ask him and do not hesitate to ask me if I can add information that will help you. Of course I shall not write to Mrs. Harris without your permission.—
I wrote to you that Miss Leane d does not feel that she could come into the School - but that I believe she and her parents would be glad to have her appointed as a missionary her work to be assistant to the Teacher and in the Kindergarten and the work that grows out of it.—
I am very desirous to have a fine musician and an excellent linguist - appointed to this girls School - I want women of more than ordinary education and culture. The Pacific Board is ready to adopt at least one.
Ever gratefully yours
Mary Florence Denton.

try them. Money from Mrs. Harris will have a greater influence than from any one else for there is great reverence and love for her & her husband among all our Japanese friends and the graduates of the school. I cannot tell you of the needs too strongly but I am sure of your interest and sympathy. I shall send this to Dr. and Mrs. Davis

Doshisha Girls' School,
Kyoto, June 15, 1907.

Rec'd JUL 15 1907

JUL 15 1907

288.

My dear Mr. Bell—

How very, very fine it is for us to have a friend at Court! We deeply appreciate this and until you and Mrs. Bell can come back to us—we are glad that you are where the whole go round and are sure that you will do a great missionary

I hope you will set it right.
as I understand the matter
we make the request to the
A. B. C. F. M. — They act on it
recommending (or also) that there
should be such a change — not
recommending it to Pacific Board.
— how dear Mr. Bell I am very
eager to get this acted on soon.
When Dr. Barton was here he
favored the plan — (in case
we were satisfied that there
would be safeguards against
such history as that of the
former administration) and
I feel sure he will fully indorse
the present plan. I am
writing him in full now —
and am trying to catch
him on his way home. —
If the Pacific Board cannot

work where you are.
You will have had the
Report of M. M. and
know of the great requests
we have sent to the
Pacific Board. The
response made to these
requests will be largely
influenced by what is
done in Boston. Inclose
the letter of the Comm to
the Pacific Board and
if we have made any
mistake in the red tape

raise so large a sum
at once cannot the
A. B. C. F. M. advance
it to them and let them
pay it as it comes
in year by year? —
I do beg you dear Mr. Bell
to help us get this
accepted and the money
where we can use it
in time to begin our
buildings before autumn!
You know we cannot

can put through for us. Should you really want us to have someone. I am still sorry that we lost Mrs. Bell's sister! — Mrs. Aldrich tells me that Irena needs help — financial help — in taking a year at the New England Con. Could you do anything to help her find such assistance? — We miss you both and want you back again. — We feel that there is much encouragement in all our work. Mr. Nakiwo has just held a ten days' mission in one of the Kobe churches and more than fifty have asked for baptism. Our School is happy in having such a man as President Harada. — We look forward to the Stanford's

tried in winter and I
hope to get this building
ready to occupy by
next April! Please use
all your influence for
us. Do you not know
a single giver who
would take up the
whole matter? —
The request for
Miss Learned as teacher
of English and Miss Allen
of Music I do hope you

return.

— Now you have the mission requests & here is the Committee's letter and will you please put all in the proper red tape progression and use all your influence to get no these great requests granted.

With so much love
to Mrs. Bell
Very sincerely yours
Mary Florence Denton.

Mrs. F. Denton
Hyde Park
June 15-1907.

help them to see
the best way.
"I am very glad
that they refuse
to buy the house
next Doors from
the A. B. C. F. M.! –
I do not want any
of the Doolittle
property and
much prefer that
the Woman's Board

Doolittle Girls School
1908 – 1907 Report pg 287.
Dear Dr. Barton –
Rec'd DEC 2 1907
We are waiting
for the letter which
the Pacific Board
writes me is being
prepared for
President Harada.
– You know about
how the ladies
are thinking and
I hope you will

has a report of
the Committee's
action and as
President Harada
read that I told
him the contents
of the letter sent by
Mrs. Jewett Sept. 10.
President Harada
tells me he is in
fullest harmony
with all these
conditions.

shall not have
any "home" for
the Representatives
of the Pacific Board
when this house
is torn down.
— We are all pleased
with the "Conditions"
outlined in the
informal letter
from the Pacific
Board and feel
sure that they are
good. The "Pacific"

January 1st 1908!

— Will you please find out from Allchin dearest. If she decides to accept when will she come? — These are very very important questions for I don't want to go home until these ladies are at work. — In case Miss Allchin

The question of the appointment of teachers is the next very important one.

Will you please be sure that there is no mistake about Miss Leaund's "Conversation" reading us at the earliest possible moment.

We depend on her going to work on

words can say.
Do you think
Los Angeles First
Church would
consider sending
her here? — Please
Dr. Barton dont
think of any other
place for her.
There seems to be
~~the~~ impression
that there is no
need of missionaries
for Japan!! — Please

does not come
— or if by any
means support
could be found
for her in any
way — could we
not have
Ruth Holmes Beckwith
Theo. Sem.
Hartford, Conn.
for this Course?
want Miss Beckwith
here more than

may be a place
for the new School
building - then I
hope that our
side can be moved
on to this new
north land and
land and building
be held by Mission-
-of course the
$10000 School
building will be
a gift outright

buy the 40 "Zenb"
land that joins
our land on the
north - next to the
two north dormitories -
have that land
held by the Mission
- not by the
Doolishia - and
when this building
in which I live
comes down to

may be said
I have the same
claim on the
house. Please
remember that
this house was
not mentioned
in the "Settlement",
only the mine A. F. C. M.
houses were
then mentioned.
At that time the
Girls' School

to the Doshisha
Girls' School. The
part of the house
in which I live
was built by
the W. B. M. for
the use of their
missionaries.
and in taking
over the work
of the W. B. M. I
think the Pacific Board

told me again and
again that he will
do and wishes to
do nothing that in
any way seems to
claim any property
on which the Board
feels it has a
claim. The
ladies of the
Board have
asked me to write
in "whole heart"
and I feel strongly

teachers and
Officers wished to
leave the Doshisha
and come
to the Mission.
President Harada
wants very much
to have us buy
that piece of land
on the north.
and I am sure
he will ~~not~~ want
us to give up
anything. He has

the mission will not
to ask for this when
we have the Official
letter again that
the Pacific Board will not
buy the A. B. C. F. M.
house. I hope that
if I come home
I shall raise the
money that the
Board will also
allow me to raise
enough additional
to buy this land and
repair this house
as otherwise we

on this point and
hope they will never
buy the A. B. C. & M.
House next door!
but I hope that
at once they will
accuse this North
land - which can
now be bought for
16 00 per $ 8 00 gold -
but which is now
worth more and landpoming up.
we cant hope to
get it at this rate
long. I am sure

Mary F. Denton

Kyoto. Japan. Nov. 8. 1907.

make it possible
for Ruth Beckwith
to come here and
room for we do need her.
This is rather a
"personal" than
an "official" letter
so please let me
add love to
Mrs. Barton and
to Mr. and Mrs. Bell,
as well as to yourself,
Very sincerely
Mary Horton Dalton

Rec'd DEC 12 1907

Doshisha Girls' School
Kyoto. Nov 17. –

Dear Dr. Barton –

A few days ago President Harada came to talk school affairs with me after having read the report in a recent Pacific to the effect that the Board will raise the tuition fees. We have

continue the close relation
between the Mission — or
missionaries of the Pacific
Board and the School —
referring to the resolution
which the Mission presented
to the Trustees last Spring —
which was accepted by
them. (You will find the resolu-
tion in the letter we sent
in July asking the Board
for the Building.) — and
strongly stating his wish never
make any property claims
that will "hurt any ones
feelings" — and finally he
proposed that the land
which joins this property on
the north — should be bought
by Pacific Board — this house
in which I live — that is this

asked for a church building
— as he has not yet
had the official letter
from the Board and
as he had heard that
report, I read him
my letter from the
Ex. Com. in which
they say they will
not buy the house
next door from the
A. B. C. F. M. We then
again tathed the matter
through and President
Harada assured me
that he wished to

last wing - be moved
onto that land when
this building has to
come down. To make
a place for the new
School building - and
that house and land
be held by Mission
and not by Doshisha!
President Harada
had given me fully
many times - to
understand that
he would like to do this

and Mrs. Cary - (Dr. Davis who is also on that Committee is absent -) - and they all feel that this is better than anything we could have dared hope for. You will remember that this house was not one of the nine in the famous settlement and so President Harada can say this without "losing face" -

this worthless "loosing fact-
they way to have one house
in Kyoto which belongs to the
Board will be a great
event - and I hope you will
advise the Pacific Board to
send the money and secure
the land at once and
also to be prepared to move
the house - I suppose it will
cost a thousand dollars - to
move the house - but that

but now he urged us
to ask the Board to
do this! The reason
for haste in deciding
is that the land is
likely to be sold as it
is offered at less than
market price and
unless we buy it soon
we shall have to pay
more — now we can
secure it for about
$800 - gold. — I have
consulted with
Dr. Lieu and Dr. Gulick

is less than the
A. B. C. F. M. house
would cost them
and that title as
you know is only
good for 23 years
more. For that the
Prairie Board would
have $2500 gold for
them & $1800 gold and
the title in the hands
the "Shadan" Rev. Mission
but
please don't put this
in the newspapers —

and that is just where this home and dormitory stands - Both are in bad repair and need to be made over. If we have this all done next year or as long as we work in the Island we need a "home" for the missionaries and this new place puts us just in the same position in regard to the two North dormitories that this house stands in as regards this South dormitory - and is really newer and better suited for our work than is the A.B.C.F.M. house - Please Dr. Barton help us to secure this land at once and also the money to move the house. I wrote you a few days ago about this but President Harada has now officially asked me to try to secure this land and house instead of the house we asked for and which the

until we get it in black and white - we need to be very very careful - so please do be careful and not let it be printed - and as you know it is so easy for things to be talked of that I hope you will consider this very confidential.
The fact is there is but one place on these grounds to put a building

Mission really wishes, to keep for a residence for men who teach in the Boys' School. When we asked for that we had no idea that this land in the north could be bought so reasonably or that we would be offered this house if we would move it!

With many good wishes. Very sincerely,
Mary Florence Deyton.

Mary F. Denton

Kyoto - Japan. Nov. 17. 1907.

Rec'd APR 6 1908

P.S. ~~Jan~~ Feb. 3.

Dear dear Mr. Bell—

We don't want "a music teacher dent out for a term of years" as you suggest in your letter of Jan. 6. but we want Miss Allchin or (Miss Lutie Holmes Daughter not "Brown") — to come

full missionary and for life service and of course ~~that~~ means that the Pacific Board assume his salary outfit - travel - everything. I think they understand this, and are ready to do it. and I hope Los Angeles Joint Church would see favor letter of Jan 6.

Supplement to the Minutes

You say "It is not clear yet" + answer.

— The "School building which the W.B.M.P. is seeking to obtain" is to be the ~~actu~~ actual property of the Doolittles from the very start. —

- The land upon which the Pacific Board "wing" stands

out as full missionary
under the Pacific
Board for full
life service. We never
contemplated asking
him all this to come
for a term of years
and I hope and
trust that the
Board will not send
her out except as a

is the only possible
place upon which to
erect the new School
building and the
best that can be
done now is to
buy the land of
which I have written
and rebuild this
wing on the new
land and have
this land and the

In real fact this land on which the house stands should be considered Board property but I feel it would not be best now to talk of this. I feel we have established a point in getting this house and then if we buy the other land and put this house on it the Board will have some actual property in Regina. The School buildings old & new must be actually the Doukhobor's own. and if the Doukhobor trustees agree to the Conditions sent out by Pacific Board I am sure it will be the best for all sides to consider the property question settled.

rebuilt house put
in the name of the
Mission "Shadan" -
so all the Board
property is now-a-days.
I feel that
it is a great gain
to have this much
property our actual
own. I trust that
at once the money
to pay for this land
can be sent to Dr. Leaman

I rejoice in your efforts to obtain this great endowment and pray for its success. But I consider this School work absolutely and entirely "evangelistic" and "distinctly Church work". Where can you get larger and more - bigger churches - than right here in the Dorlicha? — I never go away from

with President Harada and Dr. Nakaseko and Miss Matsuda and the great encouragement that Miss Seward brings to the work and our hopes for Miss Allchin and Miss Holmes-Bedkwith - and a new splendid building - well dear Mr. Bell - I cant tell you how high are my hopes for the future of this dear School. In the girls' School we see daily real improvement - and such a future as we have! — And that brings me back to the greatest need now and that is that the money for the new land please - please do set it to me at once. —

Report without finding
Doshisha men &
women graduates at
the head of all of
the best affairs of
home-
State church.—
Please reread the
<u>old report</u> which I
am sending you
under another cover—
that you may be
re-reminded of all
that our work mean
to Japan. And now

The next time I write to you it will be on "Board paper" and "on <u>one side</u> only". This letter started out to be just a private letter from a member of your own Station-Kyoto - to you and Mrs. Bell - "home on furlough". I hope we

Mary F. Denton

Kyoto. Japan. Feb. 3. 1908.

may - in the not
distant future. wel-
come you back
again. You know
how we do need
you.
With love to you
both.
Mary Florence Dutton

Post Script

Rec'd JUL 6 1909

Kyoto, June 8, 1909.

Dear Dr. Barton.

Mr. Pedley returned this Report to me to be type written and here it is.— I hope I have brought out the points you are interested to hear.

We are so delighted to have Miss Allchin after all this long waiting. Thank you all for getting her for us.

We are all well here in Kyoto Station. Dr. Seamed much better than last year — even when he is ill he does more than one man's work! We "old missionaries" can never tell how much Dr. Seamed has done for us and for the work,

and I hope you will not fail to give him the love and honor and trust which he has so richly won.

Our girls at the Doshisha-the Girls' School is in such a splendid condition and there is such harmony and earnestness. I wish you could come now to see us. Our Dean is doing far beyond our expectations-and I doubt whether any other School in the world has a matron equal to Mrs. Tomimomori. The older girls are truly sisters to the younger ones and working to bring Christ into their hearts.

Ever very gratefully yours,

Mary Florence Denton.

Julia E. Dudley

FEB 21 1900 283.
APR 7 1900

Kobe Jan. 29th 1900.

Dear Dr. Barton.

Your letter to Miss Cozad by the last mail was a reminder to me as well that I have been remiss in writing. Since Miss Barrows has been away we have both been busier than usual & that is the only reason we have not written. Our school is still small. We had quite a number of applications last fall which we did not think wise to accept; then two of the most promising women had to leave on account of serious illness. and we have only ten. As you know the same condition is found in all the theological and training schools in all the denominations. But the calls for Bible women are constant. Hardly a week passes that urgent letters from our own church or some other denomination do not come to us. When the call for women is so great we feel sure the time can not be far distant when there will be more to offer themselves for the work. Our older women are all doing good work. One who for seven years

or more has done good work in lonely places and has developed unusual ability in leading boys has been asked without permission to go to help Mr. Tsunioka in his reforms work as matron. Her abilities we think lie in that line rather than in general work. The women find there faces in the work. After fifteen years of this experience I feel sure we are justified in devoting more time and thought to training Bible women. Our hold on them does not weaken. They come to us for advice, are willing to be guided by us. Even those in the employ of the independent churches.

Since commencing this letter the Bible woman in the employ of the Kobe church came for advice. The church is large and she is overworked. She resigned and I had arranged for her to go to Miss McCandlish who need a woman like her. But the church officers feel they cannot let her go. They will raise her salary from nine to eleven yen. One afternoon the use of her summer home which is only twenty minutes distant by rail for a rest place one day in the week and the result is she feels she cannot leave them! I am so disappointed for Miss McCandlish but I am very

glad to have our women prove themselves so helpful. The one in the next church town has held her place eleven years and has the respect and confidence I think of the church.

The New Year opens well. The week of prayer was well observed and the meetings unusually good. Mr. Harada is proving himself a most efficient and able pastor. I felt humbled when he came lest he follow in Mr. Yebeno's steps, but he preaches thoroughly evangelical sermons and is a good pastor as well as preacher. His sermon a week ago was in memory of Dr. Neesima and a better one could hardly have been given. Yesterday it was in memory of Mr. Moody. These occasions give opportunity of helping young men and he improves them. Mr. Osada is still in Chicago. The young man who worked as his assistant several years before he left was ordained at that time. He has developed wonderfully the last month. He came in last Sat. to talk over things and finally took supper with us and spent three hours. There is talk of his being asked to the pastorate of the Akashi church. The pastor there is failing in health. A postal just received from him says. "I have resigned my pastorate. Pray for me and the church"

There are two other churches in the Kobe association without pastors or evangelists. There are Bible women in both places now. Our station has been a pretty tried one. As you know Miss Brown has gone. She spent her last ten weeks with us and left in good spirits. We hear that she had a hard trip to Amoy. where they could not land because they came from an infected port: and were also to have ten days in quarantine in Pon. I. I am glad to tell you there have been no new cases of plague in Kobe for more than three weeks and none in Osaka for over two weeks. There were 40 deaths in Osaka and 32 here I think, and probably not half a dozen recoveries in both places. There has been a great slaughter of rats. 5000 here in Kobe alone. The Prot. appears to sin again! Both the Governor of Tokyo mayor? of Yokohama are doing the same thing as did the officials in Osaka. We hope to escape further sickness. I have never experienced so cold a winter since I came to Japan. The little independent church which split off from Kobe church a short time before you come out has maintained its independency so far. The pastor Mr. Ayama has supported himself not being able to keep the sot. The church has a good evangelist evangelist. A new building is just completed and will be dedicated Feb. 3d. Dr Davis will speak. We feel the church will return now to the Kumiai body. Yours truly. Julia E. Dudley.

Miss Julia E. Dudley
Kobe, Jan. 29th 1900

I have been absent of a month myself. The big bird of prey dead. The wonderful Spring weather has given way to rain. Mrs. Dudley's letter gives us news of Kobe. Mrs. Cooke to Ellis Thurston Esq.

+Miss Julia E. Dudley

SEP 3 1900
OCT 1 1900

294.

Kawizawa Aug 13th

Dear Dr. Barton!

Thanks for your letter which came to me some weeks ago which I have left in Kobe and cannot refresh my memory as to date:

I came up here the last of July and found Miss Barrows who had preceded me a few days. I remained in Kobe two weeks after Mission Meeting closed in order to help in the relief of refugees from China. I was a member of a committee that had been formed from the different denominations. You doubtless have heard through others of the help given in pending a tem-

for any home for many in the College. I had quite a number in our home until the Mission meeting closed and a new "Club" could be organized. I need not tell you how our hearts have been stirred over the condition of things in China. Our anxiety for our own Mission the Friends in Pekin, and Shu Hsien is great. We should be unfitted for our work if we did not try not to dwell on these things too much. There can be but one final outcome. God's Kingdom must be advanced in some way by this overturning. We trust that the Friends in Pekin will yet be cared to work under new and better conditions. The Wilder Family are due here to day. The Gammons are in S. Tsuni Family in Yokohama. Miss Robeson is in Hyogo. Miss

Cheney is here in Kobe as is Dr. Sheffield. and the Perkins are at Kobe College.
A letter from Mrs Gulick who was with at the College after I left says, "Forty came in on Friday Aug. 8th, twelve on Saturday the next day. On Tues. twenty three next to Anna. The A. B. C. F. M. missionaries in Kobe have a meeting to night to talk over plans for this work for the fall. We hope and believe we may have the privilege of having some of our own missionaries here then.
Last year was a busy one in our home. The school was small but there is much besides the school proper. One of the younger women died of quick consumption with no (after three months' illness) the last of May. Her home was in the extreme end of the main island

and it was impossible from the first to do any thing but see in her. She was a beautiful girl and the last months of her life bore ample testimony to the sustaining power of Christ. She passed away with a smile on her lip and a vision of the joy into which we believed she entered. I have reported to the N. B. M. S. a legacy of $600 dollars left me by a dear friend to be used in the work as I see best. I have already consulted the friends here & it seems to me that it may be need to agitate in connection with our Bible Woman's school building. The land next on the present site is very high. If the land joining our ground, and now occupied by the Shé house is purchased (really a part of it) as it has been proposed, that the old building either be sold, or

removed to this site thus doing away with the land rent which at the end of six years will be raised to 180 yen. The money could be used then to help in this. The school is small but about as large as other schools of the same character in the country. There have been many openings for women in other lines and all religious schools have expanded. We believe it will come up again and that it must be continued. We shall move slowly and in consultation with the mission in making any change and of course with the approval of friends at home.

You inquired about my plans for the future in your last letter. When I come out this last time it was somewhat against the protest of friends after a severe illness but with the permission

of a good physician. I hope not been as strong as formerly and I fell that this hard climate of Canada would doubtless end my earthly work. I have not been able to do full work and the last months especially I have been some what worse. I wanted Mrs Barrows advice before coming to any decision about my plans. I have however to day sent in my application for a furlough thru the C.A.B. I have said nothing about the future. It seems to me as the time draws nearer that it is better to go in the usual way and let committees as decide what is best to be done later. I feel that I need the work more than the work need me. My own plan would be to go the latter part of the winter or in the early spring. I have a sister in Southern California

with whom I would like to spend
a little time before going to
my exile in Yankton Dakota.
I have not been under Dr.
Taylor's care and have not
applied to him for advice. It
may have been better had I
done so. I need not say
that I am sorry to leave the
work even temporarily. I am sorry
to ask for permission when there
are so many questions bearing
to you for settlement:
It is very good to have
Mrs Barnes back. She seems
very much refreshed. It just
took from a four mile walk
to the mountain top and back.
She asks me to say for
her that she will write to you
after her return to Kobe. and
send her regards. Kanazawa
is delightful this summer. The
members of our mission met a
day or two since to celebrate

Mr. Abbrechts birth-day and offer congratulations for the new title that has come to him.

With an apology for this long letter I am

Yours truly.

Julia E. Dudley.

I forgot to say that Miss Crowell and Chandler are in our family. Mrs. Chandler seems very happy and is studying every day.

Miss Julia E. Dudley 295.

DEC 28 1900

Kobe. Nov. 30th 1900.

Dear Dr. Barton.

Thank you for your letter that came about the time of our Conference in Tokyo. You were preparing for the meeting at St. Louis and were going to Mexico after it. But doubtless are back in Boston by the time this will reach there. We enjoyed the report of the meeting very much. It seemed to be so remarkable in several respects. Added by the memorial services of those who have won the martyr crown in China. We think all who love the work there are waiting to know what will come next. Confident that some day, we hope not far distant wide doors will be open

here. The Galls and Mrs. Wilder and her three little ones are our near neighbors now and celebrated thanksgiving with our station who all met at our home. Sixteen sat down at table. We had a pleasant time and in the evening attended services at the Union Church which was well filled with Americans and American flags & crepe and a patriotic address quite stirred our loyal hearts. You will doubtless hear from others about the Conference. It was a good time & I am sure good results must follow.

We have been back a month. Our school opened later on this account. The numbers are still small. But we had opportunity in Tokyo to compare with other schools and find we have no reason for any more discouragement than all other religious schools. Our women are fond of. We believe as the religious feeling is now being quickened that these schools will again be filled in time. We are not doing less for the school because

president

the numbers are small. The pupils are
her best. We can get here. You will
doubtless know through Mr. White that
his family are with us until he can get
his home in readiness which will be
about the 15th of Dec. She has suffered
again from Asthma and bronchitis
and has seemed discouraged but I
think she feels more hopeful the last
day or two. I sincerely trust that it
will be but temporary. After my re-
turn from Tokyo the semi annual
meeting of the
Churches convened here. There was a
great deal going on and I found I
got overtired very easily. I have
hoped to remain until March but
it does not seem wise to me to at-
tempt it. I am troubled about sleep
ing which is not natural or promising
of good rest. I have decided to go in
Jan. probably on the China which leaves
on the 4th. One of our neighbors, Mr.
Johnson a young married man
from Chicago who has been working
in connection with the Rockefeller Institu-

here and has also added a supply in the College will go with me I think. I plan to remain in California until the weather will be warmer in Yankton. As you said in your letter it seems better that I go without selling the walls of my return. I feel very deeply the need of more workers here. In my estimation we must not lose the opportunities which are never greater. Times have changed and methods perhaps can be changed somewhat, with benefit; but not with disrespect." Older missionaries are feeling the burden which they have carried & while the experience they have gained enables them to be of service, fresh life is needed. I feel this very deeply and while I love the work and the people and cannot think of myself quite happy away from them I want the best interests of the work kept in mind. Mrs Barnes seems very well since her return. Our home is a very busy place. This year has been a trial, there is hardly a day alone. This is one form of service and we regard it a privilege to entertain our friends but who needs a place where the friends from the country and others can have an oppo-

kindly to spend a few days or weeks, if your missionaries here are to give the best part of their time to work for the Master. I hesitate to say this but I know Miss Rose will insist on the subject and as I am not to be here it is easier for me to do so. I will write you after reaching California. I may go for a little time to the place where Miss Rose is. I think I shall not need a physician care but that part will be all that is needed. We feel very lonely when we think that dear Dr. Gordon will never return but he will never be forgotten and his work remains.

Yours kindly in the work.

Julia E. Dudley.

Miss Julia E. Dudley 296.
Yankton, July 25, 1902
Rec'd July 28.
AUG 6 1902

Yankton 416 Walnut
July 25th 1902.

Dear Dr. Barton.

Your communication reached me day before yesterday. I knew of your long absence from the States and have been negligent since your return of informing you of my doings. Partly because I knew your hands were full of work and partly because there

was nothing of special interest to communicate.

I have been with my sister in this place since May '91 with the exception of three months in Iowa with Miss Barrows sister who you may remember is my cousin. I also went to Chicago about that time and had a brief but pleasant visit with Mrs Kingate.

As you doubtless know I returned rather worn out nervously and for this reason have avoided as far as possible any thing which would tax me this way. I fell on my return that the probabilities of my return to Iowa here

small and wrote to Mrs Wingate in May of last year arranging my allowance to Sept. of this year in reference to this. I have grown stronger in many ways. I sleep, usually, well, and have developed some strength & skill in gardening and driving! I have spoken at the college several times to the ladies of the Guild (Epworth) represented the Church and local missionary society at the State annual meeting (this year) in May and have visited some of the churches near in the interest of the work. Feeling that it was better for me to do some work of this kind. I also took a month on the calendar (W.B.M.I) for '93.

I need not tell you that much of my heart and many of my thoughts are in the land where so many of my years have been spent - and that I have been only partially successful in my attempt to control my longings for the friends and work there.

I am not however now able to take up sufficient work to warrant my return - and it seems to me, right that the arrangement I proposed to Miss Kingsale last year that my monthly allowance close with Aug. really come into effect. I also asked that when the matter of my not returning should be fully

settled and my location in this country was settled that some of my personal belongs be sent on. My thought at that time was that unless I was able to return by Sept of this year that my name better be dropped from your list. However as the time comes nearer I shrink from this step - and feel that if in the present my name can stand as it is - on your list and if in some quiet way I can do a little in furthering the interests of the work here I should be much happier. I have a niece (my brothers daughter) and a nine year-old - a sturdy earnest girl of 24 who graduates

from this college next year.
She went as one of the representatives of this college to the meeting at Toronto last Spring. She has not as yet decided the question of offering herself as a candidate for mission work, fully because I have not urged it. But I believe when the time comes she will hold herself ready and that she will make an efficient worker.

I would be most happy if God should see fit to take her to some such field as Mr. Clarke is in Japan and see her well started on a greater century work

But this is not a matter that can be settled now.

I would of course be glad to hold the pedneed sales on R. R. if this could be arranged with economy I can live without the monthly allowance. but could not do much traveling.

I have written you very frankly of matters as they now seem to me. I am happy in my Sisters home which consists of her self (an elderly Foster Sister) her son a physician, and a younger daughter. There has been some talk of the family removing to Col. but this is not settled. I am expecting to go next week to be with

my cousin in Iona for a few weeks and any communication you may send me will reach me at the address below.

Yours in our Master's work

Julia E. Ridley

Makoqueta

Iona.

c/o Mrs. S. D. Lyon.

Miss Julia E. Dudley. 297.

Rec'd MAR 2 1904

Ans'd MAR 4 1904

La Jolla. Cal.
Feb. 28th 1904.

Dear Dr. Barton.

I trust you have not quite forgotten me. It seems to me a long time since I left the work so dear to me and I am once the effort to fit into the surroundings in my home land have cost me more of an effort than to find my place in the work in Japan. So many years ago. They were happy years. I

realized it while I was in the rush and it is a pleasure to remember them now.

I come out to Southern Cal. the beginning of last year spending the winter in San Diego and coming out to this little sea side town fourteen miles by rail from the city. My sister was with me last winter and returned for this winter. We are in a small cottage. There is but one church and that is composed of several denominations. The pastor is a congregationalist. There are many tourists here and some delightful people among them.

I have come to feel

that this is the best place for me to remain. A heart-breaking of other personal nature will prevent my doing much active work in any line. I must and do content myself with filling in the "chinks"

Rents are high and it has been much best for me to own a cottage and I have recently purchased one well located

I remember when I withdrew from the Board Sept. /02 you wrote that when I was ready to settle and wanted my belongings which are stored in Japan the Board would be at the expense of getting them. There will be but two articles of personal property. I am not

one how the war will affect freight-rates - or whether it will be possible to ship directly to Sor. Diego. but - if not - they could be reshipped from Sor F. by Wales. There will be some boxes bedding and personal belongings that I want - and my brother

I will wait a reply before asking Mr. Atheson to ship them to me. I am one of hearts are in Japan these days and we eagerly wait - for the war news. I trust the - end will not be seriously interrupted or hope the out-come will be Japan freed from fear or anxiety for her own possessions - and brought more closely to England & America though the sympathy - they are showing, will be left - free to develop in better - ways than in her army & navy -

Yours truly Julia E. Bradley

Julia E. Dudley.
La Jolla, Cal.
June 21 - 1904

298
Rec'd JUN 28 1904
Ans'd JUN 29 1904

Cal.

La Jolla - June 21st -

Dear Dr. Barton -

So many months have passed since I have written or heard from you that I may have passed out of your mind. I came to Calif a year and a half ago and after six months in San Diego I came out to this little - sea side resort - where I have been ever since. My sister has spent the winters

with me but returns to her home in Yankton S. Dak. in the Spring. I think I am better in health in this equable climate and with care am pretty well. After renting for nearly a year it seemed a wise thing to buy, and I purchased a small home which not only affords me a pleasant home but gives me three rooms to rent. Just now I have his pleasant young missionaries of the Rest Board with me.

I needed some home-furnishings and it seemed wise to send for some of

my things that were packed be
fore I left - Joseph then to my
here - I remember a year ago
last - left - when I severed my
connections with the Brook
you promised that when I was
ready for them that the Brook
would pay the freight bills
for these - I asked Mr. Alten
son to ship them and he
did so - Mr. Tenney shipped
to Son Diego. Every thing came
through free of duty and in
good condition and it is good
to have my home hold goods
again - Mrs Barrows sent
a few pieces that I did not
expect - and though I am glad

of them all the expense is more than I expected. and I am sorry to ask the Board to pay it. I will attend to the expense of land at San Diego and Reshipping here. I fear hope should have written you earlier about this and trust you will excuse the neglect of my journey to dr cr. I need not say that my heart goes out constantly to our work and the mission and to Japan in this great struggle for her national life.

What a different man this world have been had Japan not taken on western civilization or been untouched with Christian teaching. Yours always in the work we love.

Julia E. Dudley.

M. D. Dunning 299.

Karasu Maru Dori, Imadagawa agaru,
KYOTO, JAPAN.
Sept. 15, 1902.

OCT 10 1902
OCT 24 1902

Dr. J. L. Barton
Congregational House,
Boston, Mass. U.S.A.

My dear Dr. Barton-,

I was writing a letter to the people of the Leyden Church and duplicated it that I might send you a copy. I thought that this was the best way of letting you know what I was doing even though much of the letter would speak of matters with which you were already familiar.

Our household goods from Oregon have arrived with comparatively slight loss and damage. I am wondering how it will be with the goods coming from Boston as I see by the papers that the steamer "Lowther Castle", on which I suppose the goods were shipped, ran ashore at Woosung on Sept. 3rd and as late as the 12th had not been floated. I know no further particulars concerning her.

I am in perfect health, enjoying my work and study, and only ~~wih~~ wish that Mrs. Dunning and the baby were here, but they will be in a few more weeks.

With kindest remembrances to all friends at home, believe me,
Very sincerely,

Morton D. Dunning.

366.

Karasu Maru Dori,
Imadagawa agaru,
KYOTO, JAPAN.

To the People of Leyden Church,
Brookline, Mass. U.S.A.

Sept. 15, 1902.

Dear Fellow-workers of the Leyden Church,-

The work of the year has just begun here and is also just beginning, or is about to begin with you, so I thought it well to write you a short letter that we may in a measure begin our work together. I shall also hope to hear, in the near future, directly from you that we may keep in closer touch with each other.

I suppose you received my letter, written from Beyrout, Syria, the first of last May, giving you a brief account of my journey up to that point.

From Beyrout I sailed for Port Said making close connection there with the Nippon Yusen Kaisha steamer "Kawachi Maru" for Japan. The passage from Port Said to Japan was ~~very~~ long but very pleasant and enjoyable, made the more so by the meeting of friends in Colombo and Hong Kong. In Colombo I spent the day with Rev. and Mrs. Dickson, missionaries of the American Board stationed at Tillypally, Jaffna, Ceylon, while at HOng Kong I enjoyed a visit with Prof. and Mrs. Lewis of the Christian College in Macau, China.

On the morning of June IIth I reached Kobe, Japan, strong and well from my trip, and received a warm welcome from my college friend and classmate and other members of the Japan Mission. After calling on the missionaries of the American Board stationed in Kobe we took train for Kyoto, reaching there that evening.

The work for the year in the Doshisha was just closing and the commencement season was made memorable by the inauguration, as president of the Doshisha, of Mr. Kataoka. Mr. Kataoka is a man of strong, true, Christian life, widely known in Japan and widely influential. He has, for two terms, been president of the Lower House and this summer was re-elected to that

body and will probably again be its president.

Soon after commencement came the annual mission meeting in Kobe. For the first time in twenty-two years all the male members of the American Board Mission in Japan were on the field and present at the meeting. It was also the first time in eleven years, if I remember correctly, since the mission had welcomed new appointtees. It was an inspiration to attend the sessions of this meeting and become acquainted with the workers here. There was but one depressing feature and that was the keeping down of the work to make it come within the appropriations made us by the Board. This in the face of widening opportunities.

The month of August I spent in Karuizawa, ~~wh~~ a town in the mountains of central Japan, where a large number of the foreigners living in Japan, and even in northern China, spend the hot weeks of the summer. Here I became acquainted with many more who are carrying on Christ's work in this country.

Two weeks ago I returned here and am now well settled for the work of the year save only that Mrs. Dunning and our baby have not yet reached here.

The Doshisha has opened with very bright prospects. It is not until the spring term that the new entering class is received yet over one hundred students applied for admission to the present classes. About sixty of these were admitted. A spirit of cordial co-operation seems to be present in every one and it looks as if the Doshisha would soon regain its old position of power and influence.

For the present most of my time is given to the acquiring of the language but four hours a week are given to the teaching of first year higher English in the Doshisha. I have also occasional chapel talks, preaching and prayer-meeting services in English, and a Sunday School class of the foreign children of the station.

Hoping that I may soon hear from you and with prayer that we may all be strengthened and led of God in His work, believe me,

Sincerely your fellow-worker in Christ,

Morton D Dunning.

301.

Karasumaru Dori
Imadegawa agaru
KYOTO, JAPAN.
December 10, 1902.

Dear fellow-workers of the LEYDEN CHURCH,-

It is now drawing to the close of the year and the opening of the new year. Soon you will have your annual church meeting reviewing the past year and looking forward into the coming year. My thoughts and prayers go out to you that the work of the coming year may be one of earnest Christian growth and service and that in our work God may guide and strengthen us, revealing himself more fully to each one of us, using us for the advancement of his kingdom.

I am fairly well settled here now and soon will be entirely so for in a few days I expect to welcome Mrs. Dunning and our baby who even now are probably much nearer ~~the~~ Japan than any part of the United State The time of separation has been long but I know it has been for the best and will soon be over.

In the last few weeks and months, ~~settling into the work~~, I have ~~ba~~ been more and more impressed with the new era of life and progress that has spread and is spreading through Japan. It has long been marked in the commercial, political, and educational life of the people and now it is manifesting itself in the spiritual, religious life. Everywhere there seem to be growing a strong, earnest spirit of enquiry, an eagerness to hear and an earnest desire to know the truth.

This spirit is very noticeable in some of the more purely evangelistic fields as in the Tottori field, two days north-west of Kyoto. In this field Rev. Mr. Bartlett, with one or two helpers, has recently been making a tour which has been one continous series of joyful surprises. Where before there has been great oppositon to Christianity and exceeding difficulty in obtaiming a hearing, a hearty, cordial welcome has now been given.

At the personal invitation and expense of Mr. Okuye, a railroad contractor, they went to the village of Awoya, Eighteen miles from Tottori It was the first Christian meeting held in the town yet all was quiet, orderly, and earnest. At the conclusion of the meetings and as a direct result of them the workmen of the village, who were planning a feast in celebration of the completion of a large sub-contract and had ordered nearly twenty gallons of sake (a strong japanese liquor) for the occasion canceled their liquor order and distributed rice-bread instead.

At Yumura, twenty-seven miles east of Tottori, a little chapel was dedicated. For several years this has been one of the hardest and most discouraging fields but in a pouring rain a few of the leading villagers came to congratulate the evangelists on the dedication of the chapel. The mats for the occasion (the rice-straw mats essential in every Japanese house or place of meeting) were lent by a non-Christian and when the time came ~~t~~-e to return them the church people were told to keep them till they were sent for, -which would not be at present, the loaner adding, "You ought to have asked me for help instead of waiting for me to find out and offer to lend my mats."

The above is largely from an account of Mr. Bartlett's trip and it will give you some idea of the encouraging outlook of the Christian evangelistic work in Japan. The same spirit is present here in Kyoto and in the educational work. Some two weeks ago Mr. Miyagawa, Kumiai Pastor in Osaka, addressed an audience of ~~a thousand~~ six hundred people here in Kyoto, three-fourths of whom were young men, mostly students from the government ~~schoo~~ schools located here. The meeting was characterised by earnest, thoughtful

interest. Such a meeting would have been impossible a few years ago.

Fourteen Doshisha students (eleven boys and three girls) are to be admitted to Doshisha Church on confession of faith next communion. A new spirit of quiet, earnest, Christian helpfulness seems to be spreading through the school, through faculty and students alike. President Kataoka had hoped to retire from politics and give his whole time to the school. As the summer political campaign progressed, however, he found it impossible to retire, was re-elected to the Lower House of the Diet, and this morning's paper contained the announcement of his re-election to the presidency of the Lower House. To have as President of Doshisha a man of President Kataoka's recognised ability and position is a source of great strength and pretige to the university, especially amongst a people like the Japanese, even though he cannot give his whole time to the work.

In this bright picture of steady, substantial growth and progress there is but one dark spot, -the lack of means to meet the growing needs of the growing work, there being barely sufficient to carry forward the work as it now is. Indeed word came this week from Matsuyama of the probable withdrawal of one of the evangelists there because the ten or fifteen dollars a month necessary for his support were not at hand.

But my letter is already too long and I must close. May God grant rich blessing and guidance to us in his service during the coming year.

With heartiest greetings for the new year, believe me,

Sincerely your co-worker in Christ,

Morton D. Dunning

The more I think of the situation in the lower school of the Do— the more I am convinced that Warren cannot carry the work but will have to be restationed for evangelistic work. I am also quite sure there is no possibility of Bell being put in Warren's place even temporarily. I also think that Bennett is out of the question for such work. I think that when the matter is brought before station for action Boston will be asked to send a man for the place for 3 years. Mr Cary seemed to favor the 3 year plan but would not oppose a longer settlement. That's what I gathered from just a moment's talk with him.

I shall press next week for station action. Will write the moment action is taken. If action is deferred I may cable the Board after action has been taken. Let the code be,— FALL = man asked for for Warren's place (beginning Sept. 1st). FALLOW = same as FALL plus restationing of Mr for evang. wk. FALLING = Fallow + 3 yr plan above (ion). Communicate the above to Barton and ask him to notify you at once if cable comes.

Hastily M. D. D.

Nov 4-1904

Rev. Morton D. Deming 303.

Rec'd MAR 31 1904
Ans'd APR 2 1904

My dear Dr Barton, —

Miss Dorothy Woodworth Deming arrived on the 4th inst about noon. She weighs 8½ lbs, is 20 inches long, and has an extra strong mouth with good bellows attachment. Both mother and child are progressing very favorably indeed.

There is a book which I think Mrs Deming may be somewhat interested, just advertised in the Outlook. Will you please ask Mr. Hosmer to mail a copy to me and charge the expense to my account. The book is entitled, "The Adventures of Dorothy" by Jocelyn Lewis, published by The Outlook Company, New York.

return to Kyoto early next month.

Ever sincerely

Morton D. Dunning

Kyoto

Doshisha Japan

Osaka

Feb. 7, 1904.

As you already know Mrs Gordon sails for America this week. I am to take up a part of her work in Kyoto. It will give me a good opportunity for practicing Japanese.

Work has been a little heavy this year owing to the absence of Mr Lombard and the recent sad occurence will cause extra burdens for many for some time to come. However we are moving along and expect to continue to do so.

Mrs Dunning and I have been in Osaka for a few weeks that she might be under Dr. Taylor's care. If all goes well we expect to return to Kyoto early next month.

364

KYOTO, JAPAN. OCTOBER 25, 1904. Rec'd NOV 15 1904

Ans'd NOV 18 1904

My dear Dr. Barton,-

I have not written many letters to you since coming to Japan for there has not seemed to be anything special to write. Of course my efforts have been spent in an attempt to get the language, in some teaching in the Doshisha, in English Bible classes, and in odds and ends of general work. Since last March I have tried to help out a little in Mrs. Gordon's work in the Airinsha. I have made some progress in the language but not what I had hoped. I hope to see better results the coming year.

I have attended three mission meetings now and this summer served on a committee for revising our constitution, by-laws, etc. I have slowly been familiarizing myself with mission policies and trying to get a grasp of the problems that now confront us.

As I have gotten into closer touch with the mission and the work a number of questions have come to me some of which are being answered but one in particular still remains unanswered. This one refers to our relation as a mission to the Prudential Committee and centers largely in the use of special funds granted to us. Personally I rather favor a somewhat strict interpretation of the terms under which a fund is granted to us but the mission as a body seems to favor a very liberal interpretation of these terms.

The special instance that I have in mind is the Evangelistic Loan Fund granted us about two years ago. The mission asked for a sum of two thousand five hundred dollars to be used for the purchase of land and the erection of church buildings under certain restrictions. The sum was granted, the Prudential Com. stating in their vote that the money was to be used for the purchase of land under specified restrictions but made no reference whatever to church buildings.

My interpretation of this action of P.C. is that the mission has no

right to use this money for anything except the purchase of land under the specified restrictions and I have strenuously objected to any other use of the fund until P.C.authorizes us to use it in other ways.It was my insistence on this point that led the last mission meeting to pass a vote specially requesting P.C.to authorize the use of this fund for chapels,church buildings and other mission institutions.Mr.Allchin and Dr. Gulick were appointed a committee to write to P.C. on this matter.No answer has yet come from P.C.The money has been used for the purchase of land under the specified restrictions,for church buildings,and also for the Matsuyama Factory Girl's Home.Against this latter use of the fund I strongly protested because I could not see how it came under the terms of the grant made by P.C. nor even under the terms of our original request.

Personally I think the fund ought to be enlarged to include chapels and church buildings but I am yet to be convinced that it is wise to use the fund for "other mission institutions,"by which is meant such institutions as the Matsuyama Factory Girl's Home,an institution that has grown out of mission work and is thus connected with us though as a mission we are in no sense responsible for it financially.P.C.has authorized the soliciting of money for this institution but I understand their vote to mean that the money is to be asked from those who do not ordinarily give to the Board. Following the precedent established by the loan to the Matsuyama Factory Girl's Home I suppose money could be loaned to the Okayama Orphanage if occasion required.

I clearly recognise that P.C.has many problems to consider and cannot be expected to pass on all the little details of each mission's action.Such details ought and must be left to each mission but it has seemed to me that the classes of work for which specified funds can be used belongs not to the different missions but to P.C.

Will you please straighten me out on this matter and indicate for me as clearly as possible, how much freedom we may use in determining the uses of funds specifically granted to us? Is it necessary to obtain P.C. authorization for the use of the Evangelistic Loan Fund for church buildings and chapels? I think the money ought to be used for this purpose. Also can we rightly use the same fund without P.C. autorization for "other mission institutions", - institutions which have grown out of our work but for which we have no financial responsibility and which are entirely in Japanese hands?

Mrs. Dunning and the baby are both quite well as also am I.

Very sincerely,

Morton D. Dunning.

P.S. The Committee ad Interim, some three months ago, took action appointing a committee from the mission in connection with Matsuyama Factory Girl's Home. I am not yet certain how this action affects our relation to that Home. If I understand one member of the C.A.I. correctly it authorizes the use of mission money in support of the Home. Another member of the committee tells me that no such use is authorized. However, this does not affect the questions asked above.

Rev. Morton D. Dunning
Kyoto, Japan
Oct. 25, 1904

805.

DECEMBER ~~30~~ 31, 1904.

Rec'd JAN 26 1905

Ans'd FEB 3 1905

Dr. James L. Barton,
Boston, Mass.

My dear Dr. Barton,-

Your letter of Nov. 19th arrived in due season. I sent all but the first and last paragraphs to the members of the mission. The report of the committee makes their thought and intention clear. May I suggest that I think it very desirable that the complete action of the sub-committee and P.C. be always reported to the mission? In the present instance I think it would have saved considerable inconvenience and discussion here.

There is one other point about this fund. According to the wording of the report and vote of the committee and P.C. the fund is restricted to the purchase of land. According to the printed vote of the mission meeting of July 1903 the request included "the erection of buildings" but in the request as given by your letter, which request was presented to P.C. these words are omitted. I think this must have been a mistake and as the land without the buildings would be of little value to us, and as by using this fund for buildings the same as for land ~~to~~ the mission ~~may~~ would be saving rent-money for the buildings as it saves rent-money for the land, I shall vote to use the money in this way for it fulfills the ~~letter~~ spirit if not the letter of P.C.'s vote and makes the fund fully serviceable.

I enclose to you a copy of the letter that I am just sending to the Leyden Church. It will give you some idea of my present plans and work.

With best wishes for a Happy New Year, believe me,

Ever sincerely,

Morton D. Deming.

Kyoto, Japan. Dec. 31. 1904.

DECEMBER 31, 1904. 306.

Rec'd JAN 26 1905

Dear People of the Leyden Church,-

This is the last letter that I can write to you this yearand you wont receive it until next year. Consequently, according to Japanese methods of reckoning ages, it will be a year old when you receive it. It takes a fearfully long time for letters to go from Japan to America! What I write will be ancient history when it reaches you!

There is not much ancient history here, however. A nation is being born under our very eyes. The changes that have taken place in the last fifty years seem to have been but preliminary to this. Everywhere there is appearing a sober earnestness which has not before, apparently, been a marked feature of this people. The meaning of the war and the responsibility that it brings, together with its suffering and sorrow, are making a deep and lasting impression. There is given to us an opportunity for molding the character of this people and establishing trends of thought which shall abide and determine its future.

The Y.M.C.A. army work, permission for which was reluctantly given last summer, is now most cordially welcomed and invited, every possible official assistance being given. Heretofore even the word Christian has been practically debarred from the army but hereafter there will, without question, be Y.M.C.A. branches at the army barracks. Of course there will be trying years and there may even come reaction but the ground gained will never be wholly lost.

The hospital work of the missionaries is also telling widely. Only a few days ago an old man came to one of our number and said that his boy in the Osaka hospital had been hearing something about Christianity there and they all wanted to know about it. He is now attending the Rakuyo Church, an earnest inquirer. Work like this will reach the people as nothing else can.

My work for the coming years has now become quite clear. I am to have charge of all the English work in Doshisha Academy. This will bring me into closest touch with over three hundred boys. Those who take the full academy course I will have under me for five years and I will come into even closer touch with some who continue through the collegiate course. As I believe that the future of this country is to be based on educated Christian manhood and womanhood I feel that I have here the finest opportunity that a man could ask for. I shall have twenty hours a week of teaching work, shall mingle freely with them in their sports and daily life, and shall have a Bible class of the boys on Sunday. I can ask for no better opportunity.

This work of mine will begin next April with the opening of the new school year. Until then I am going to Maebashi, a city a day's journey north and east of Kyoto, to give my whole time to language study. Mrs. Dunning and Dorothy stay in Kyoto.

Dorothy seems to be in perfect health. She stands on her feet a good share of the time and will soon be walking. She takes great enjoyment in imitating the cawing of the crows.

Ever with kindest remembrances to you all, believe me,

Sincerely your friend and fellow-worker,

Martin D. Dunning

Dec. 31, 1904

Mar. 25-1905 Rec'd APR 17 1905 387

My dear Dr. Barton,-

Some time ago I wrote you quite at length concerning the grant by P.C. of $2,500 made to the Japan Mission which grant is now known as the Evangelistic Loan Fund. The money was asked for to be used for the purchase of land for church buildings. The P.C. vote was in accordance with this request.

Ans'd APR 21 1905

In my last letter to you in reference to this fund I think I stated that I should vote to use the money for the erection of church buildings under the same restrictions as those made by the P.C. for the purchase of land. I do this for without the church building the land may become valueless to us or even a burden.

I thought that the mission in the first place had requested the money for church buildings as well as for land but on looking carefully at the mission votes of 1903 I see that the question of church buildings was referred to in the first part of the mission vote on the subject but omitted by the mission itself from the specific request. Whether or not this was intentional on the part of the mission I cannot say with certainty but I have just been told that some of the mission, at least, consider that it was intentional.

After the grant had been made by P.C. there developed what seemed to me a very strange situation. Instead of interpreting the grant in accordance with the terms of the vote by P.C., terms which should have been all the more strictly adhered to if the omission above referred to was intentional on the part of the mission, some of the mission interpreted the grant in the very widest sense of the terms possible, to say the least. It seems to me that they even ignore the terms of the grant. Money from this fund was asked for and voted not only for land but also for church buildings and for social work for which the mission was not directly responsible. To this latter I strongly objected as I

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did not consider that we had any moral right to use the money in this way. At our last mission meeting I took a strong stand on this point and insisted that to use this money for other than church land, as limited by the vote of P.C., we must first have permission so to do from P.C. The mission finally voted to ask P.C. to specifically authorize the use of this fund for "church buildings, chapels, and other missionary institutions". So far as I know P.C. has never acted on that request and at least one influential member of the mission stated to me that "silence gives consent", implying that we could therefore use the fund for the above mentioned objects.

It was after this statement ~~that I wrote you~~ that I wrote you asking for an explanation of P.C.'s vote. You then sent me the full statement of P.C. action and further wrote,-"I should question seriously whether this vote would authorize the use of this fund for the Matsuyama Girl's Home." I sent copies of your letter, with the exception of two personal paragraphs, to the members of the mission.

Since that time a further request has been made for the use of this fund in connection with what is largely, in fact chiefly, educational and social work. I know that great pressure was brought to bear on the Committee ad Interim to use the money in this way but the need was finally met in other ways. I feel quite certain that several of the members of the mission will strongly urge the use of this fund for what is chiefly educational and social work.

Now the educational and social work connected directly or indirectly with the mission is worthy of all the help we can give but a good share of it, at least, is more under Japanese than mission control as regards its finances and many of us seriously question the wisdom of using

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the Evangelistic Loan Fund for this work. Some of us also consider that we have no moral right to use the fund in this way without specific permission from P.C. This question will come before our next mission meeting . If P.C. will take action on the request of the mission as contained in the printed votes of the meeting in April 1904 it will be a great help toward settling a vexed question.

In view of the situation I make a personal request that P.C. act on the mission request to specifically authorize the use of the Evangelistic Loan Fund for church buildings, chapels, and other mission institutions either granting the request in full or distinctly limiting the use of the fund.

Very sincerely,

Morton D. Dunning.

Note
March 25, 1905.

Discussion of Community.

Mr. Stapp.

March. 25/05.

My dear Dr. Barton,-

Rec'd OCT 26 1905
308,

Your letters of June 26th and august 7th have come to hand. I do remember what the letter was about that you report as having been burned in a Lake Shore wreck. I guess it was not very important.

Ans'd NOV 8 1905

I would have written you long ere this but family and other cares have kept me busy. We welcomed a little boy to our household on the fift of last July. For sometime this summer we feared we were going to lose him but he seems to be getting on nicely now. The family is fairly well but the hot weather is rather oppressive.

I will not write fully here of the work for I will inclose a copy of my letter to the Leyden Church and that will give you all such ithems. There is however, one matter that I would speak of a little more fully to you than to the church. It is the matter concerning the mentioning of the Japanese Churches in our annual report.

You referred to this matter in your last letter to the mission and referred aloso to the letter which had appeared in the Krisuto Kyo Sekai. In both mention is made of our mission church and the possibility of giving it up. To my mind this is a very minor and insignificant point. The matter of printing the statistics of the Japanese Churches in our annual report is also a matter of secondary importance though it strikes considerably nearer the mark than the matter concerning the mission church.

To my mind what the Japanese are really desirous of is the abolishment of the mission arganization altogether. They want to have the supreme control and direction of the Kumiai Christian and mission work. They feel that it is humiliating to have outsiders come in and carry on this work on their own initiative and control. This is what seems to me

to lie behind the letter above referred to and the objection to our mission church and reports simply affords opportunity for talk and discussion without a clear statement of their thoughts and feelings.

I think the leaders of the church realise their own weakness and need of help in the work. They want the foreigner's assistance, both financial and other, but they want both the foreigner and the money put entirely in their hands with the foreigner having no more voice in the guidance of the work and the spend ing of the money than he might have as a layman or as a member of a committee to which he might possibly be elected. This is my interpretation of the situation. The great disappoin ment over the outcome of the peace negotiations will, I think, have somewhat of a modifying effect on this feeling and movement of he Kumiai leaders but will not entirely dissipate it.

I do not feel very sanguine about much being accomplished by the committees which have the matter in charge but perhaps a few minor difficulties may be cleared away. I think that more and more affairs must go into the entire control of the Japanese but I do not think that the time has come quite yet for the subordinating of our mission organization to their churches and organizations.

I hope the recent meeting of the Board has been a good one and am looking forward with interest to the reports from it.

Ever sincerely,

Morton D. Dunning.

Kyoto, Japan
Oct. 1, 1905

Kyoto-Japan.

Oct. 1-1905.

Copy

KYOTO, JAPAN. 309. Rec'd OCT 26 1905 Ans NOV 8 1905

Dear Friends of the Leyden Church,- OCTOBER I, 1905.

If you were to receive a letter every time I get things ready to write you one, you would have to buy a special waste-basket to receive them! However, having been spared that expense, I will try and start this month right by finishing this letter to you,-provided I am not too badly interrupted.

I have forgatten where my last letter to you left off, so will start far enough back to include all items, even at the risk of some repetition

Last February the moving fever seized Mrs. Dunning and developed very rapidly. As this is a contagious fever I soon developed the same symptoms, with the result that during the first week of May we became more or less settled in a house about a hundred yards further south than the one we were formerly in. This present house is much quieter than our former one, being removed from the immediate vinicity of the school. No longer do we have the pleasure of being startled by a base-ball gracefully sailing through the air, and incidentally through a dining od bed-room window to our very feet. On the other hand we have more smells and traffic noises as we are close by the junction of two very busy streets. Still we have a much better yard with plenty of trees and shrubs and feel better situated than formerly.

Probably you already know of the new addition to our family. He intended to arrive on the fourth of July but, being an American boy and not yet accustomed to the rapidity with which the "Far East is moving, he arrived while it was the fourth of July in America but the fifth of July in Japan. During the month of August the young gentleman caused us considerable anxiety, though he himself seemed totally unconscious of it and was not in the least troubled, gaining in weight right along. Now, however, he is in perfect health, weighs about fourteen pounds, and will be three months old on Thursday. Owing to his advanced age and exceptional size he has asked for short dresses, which request will be granted on his third month birthday. Fortunately he has not yet demanded that he be put in trousers.

Dorothy is growing like a weed. She is only twenty-one months old but talks nearly as much Japanese as her father. She will soon be able to say to her father what Florella Pedley, aged seven, said to her father. He was telling her one day that he could talk more Japanese than she could. "Yes", she replied, "but I talk mine better than you do". Dorothy is very much pleased with "botchan". (A small is always called "botchan" never a "baby". Only girls are called "babies".) She is quite a little care-taker of botehan and always calls our attention to him when he begins to cry. Not long ago botchan began to cry in the middle of the night. In a moment there was a cry from the next room,-"Mama, botchan". As soon as she was assured that botchan was being attended to she went right to sleep again.

As for the unimportant members of the family, we are in quite good health though Mrs. Dunning is not fully strong yet.

I wonder if I have written you of the work that I have taken up? Mr. Warren, who had charge of the English in the academy section of the Doshisha, had to give up that work because his throat could not stand the strain of twenty hours teaching a week. I have been appointted to that work. I have the general oversight of all the English work of over three hundred and fifty boys and fifteen to twenty hours class-room work a week. It brings me into pretty close touch with the biys and gives me a-

Ans. Oct 1-1905

bout all I want to try to do with the numberless incidentals of other work that I have in hand.

On Sundays I have a morning Bible-class and attend Sunday-School in the Airin district, a poor section of the city a mile and a half or two miles south-east of our house, attend English service, at which I occasionally preach, and attend the Airin Church again in the evening. I officiated at a communion service there recently.

At last my talents are beginning to be appreciated. A deputation of boys waited on me the other day with the earnest request that I teach them singing. I took the matter under consideration but handed them over to Mrs. Dunning. The Airin people today requested that I give them a half hour exercies in singing before the evening service, for otherwise they can only get a few people out. I have consented to sing(?). Perhaps the situation will be better understood when I tell you that once when I wen to preach in a Conn. hill town where only seven people turned out for the service, two bein children and one an old man who went to sleep, a lady asked me if I could sing. She would sing soprano and one of the men had promised to try the tenor if I would help out. I told her I would furnish the volume, -and we had our music! Incidentally I might add that I cannot read a note though I have something of an ear for intervals! (Mrs. Dunning is willing to have the intervals of my singing quite lengthy.)

The schools of the country are kept crowded. We have about six hundred in all the departments of the Doshisha. The Girl's School in Osaka and also the one in Kobe are like-wise well-filled. The great problem is the financial one, -how can we get means to carry on the work as it shoul be carried on. The same is true of the more strictly evangelistic work. We have practically closed the Tottori Station and much restricted our work in some others because of the lack of funds yet we have now an opportunity such as rarely comes for reaching a great multitude of people. In the work for the soldiers going to the front, for the wounded soldiers returning, and especially for the families of the soldiers we have come into very close touch and friendship with great numbers of the people. Now if ever is the time to make these friendships tell for the uplifting of the people, for the bringing of a new life to them, for the bringing of them to Christ and to a conscious fellowship with God.

The greatest opportunity has come to the Y.M.C.A. Heretofore the army has been practically sealed to Christian work. There have been many reasons for this but it has now passed forever. Something more than a year ago the Y.M.C.A. was allowed to begin work on a small scale, it being distinctly understood by all that the men and work were on trial. The result has been an official recognition of the Y.M.C.A. by the Emporer and practically permission to work anywhere in the army. A permanent Y.M.C.A. post has been established in Port Arthur and I expect that there will be a permanent post established in each of the chief army centers. In fact it would not be surprising if the Y.M.C.A. should come to be pretty closely connected with the army but it is not yet clear what that connection may be. One thing, however, stands clear and that is a that a tremendous gain has been made for the spread of Christian truth and life, for the life of the nation, as perhaps it is true in no other nation, is very closly and intimately linked with the army. Here we touch the heart of the nation more closely than in almost any other sphere of activity. The result of that work is already beginning to be seen. An enquirer comes say-

ing that his boy in the army has written such and such things about the Y.M.C.A. in the army and he wants to know about Christianity.

The indirect results of this army work will be very far reaching, a slow leavening of the whole nation. The one question is, -Shall we have the means that will enable us to make the best use of this wonderful opportunity?

There is one other important factor that is coming to have a bearing on our work but as it has not yet fully developed and as I am not yet quite clear as to just what lines it will take I will not speak of it at length till I write again. I refer to the question of the relation of the independent Japanese Churches to the missionaries and to mission work. This question is now being more or less actively discussed among the churches and the missionaries.

The burden of the war is just beginning to make itself seriously felt. Many taxes have risen about seventy per cent, customs duties have been raised, (and will in some instances be raised still further) and prices generally are higher. Last year I paid from four to four and a half dollars for ton of coal. Yesterday I ordered two tons of coal at seven dollars a ton.

One other fact forces home the burden and the suffering caused by the war. Laborers are scrace. I do not know whether it is local in Kyoto or not but last year workmen were plentiful, now they are scarce. More than a million men have gone into the army across the sea. Roughly speaking, one hundred thousand will never return, and fully as many more are permanently maimed. Then there have been a million more men practically drafted for cooly work, being used to keep the army supplied with provisions, necessary equipment, etc.

The peopel have been greatly disappointed over the final terms of peace but with the exception of Tokio and a few other minor instances they have shown great self-control and will accept the terms obtained though all feel that a righteous settlement would have brought different terms. There is a deep underlying fear that the peace obtained is only to be temporary. Many indications have a very ominous look to them and seem to show that Russia is preparing for another war in a very few years. The one strong hope of a permanent peace, to my mind at least, is the new Eng. Japanese alliance. At all events Russia will be the aggressor if another war comes and all Europe will be involved. While in many ways the prospect looks dark there is still good ground for hope that the past two years will not soon be repeated.

Hoping that the new year may be richly blessed to you each and every one in your Christian life, and with the prayer that the Father may guide us in his work and give us strength for it, believe me,

Ever sincerely your friend and fellow-worker,

Copy of general letter from

Mr. Dunning

Kyoto-Japan- Oct. 1-1905.

My dear Dr. Barton,- Oct. 10-1905 Rec'd OCT 31 1905 3/6

Your letter requesting further statistics reached me Sunday evening I have done the best I could for you and enclose the results. Will send others as they come in but hasten to get these off so they may catch the fast mail.

I send one sheet of school statistics and one sheet using the form which is used in the last Annual Report of the Board as it appears under the Japan Mission.

Concerning the school report please note that the present enrollment is only for part of the year and hence in some instances compares a little unfavorably with last year's enrollment.

Please note that I do not give the educational statistics as found in the last Annual Report of the Board. It says,-"There are in the mission I theological-----;I college for young men;I college for young women;5 other boarding schools for girls;-----" So far as my knowledge extends there are one theological school,one institution for boys with collegiate and academy departments,(these being part of the Doshisha) I institution for girls and women,with academy and collegiate departments,and two other boarding schools for girls (I being in Osaka and the other part of the Doshisha).How you can make this tally with the above quotation is beyond me so I send educational statistics on a separate sheet.

Please note also that I make a sharp distinction between the work under the control of the mission and that which is reported under the independent group of Kumiai Churches. The Board's Annual Report lumped them and reported the native force as II5.The native force of the missin

is now shown to be 76 with corresponding changes.

As I am Editor of the Annual Mission report for another year and have had a little experience during the past year I will try to getthe statistical matters straightened out and reported in good shape next year.

Hastily but sincerely,

Morton D. Dunning.

Kyot, Japan.

October 10, 1905.

Kyoto - Japan - Oct. 10 - 1905.

Copy. KYOTO, JAPAN. 311

JANUARY 27, 1906.

Dear People of the Leyden Church,-

I meant to have sent you a letter in time for your annual meeting but at the time when I should have written it I was litterally swamped with work and letter writing was one of the things that had to be omitted. Some days ago I began to get my head above water and found a list of twenty nine letters waiting to be written. In a day or two now I hope to have my table swept clean and enjoy a little breathing space til the first of March when the rush begins again to last till after Missi Meeting in May.

Two very important events have occurred since I last wrote. I hardly know which to call the more important. The one was quite unexpected while the other has been anticipated for some time. I wil briefly mention them here for I will treat of them fully in the annual report which I will write before long and of which I wil send you copies.

The first event, the one which was expected, was the assuming, on the part of the independent, Japanese Congregational Churches, of the support of the churches now receiving aid from the mission. This means a very heavy burden for these independent churches but it also means a long step forward in the final establishment of a body of native Christians large and strong enough to carry forward the Christian work needed among this people. It will be many years yet before the direct evangelistic work of the American Board in Japan can be entirely passed over to the native churches but the action just taken brings that time appreciably nearer. A few questions raised by the step just taken, have not yet been fully answered and a few perplexing ones may arise in the future but the churches and the missionaries are working in sincerest harmony and fellowship and will continue so to do.

Rec'd FEB 20 1906

The second event was decidedly unexpected and sudden. Ever since the final settlement of the trouble in the Doshisha when the old board of trustees resigned and a new board was placed in control, ther e have been two opposing parties among the Doshisha alumni,-the one supporting the new administration while the other, led by those who had been ousted and who sought re-instatement in a way which would have meant a practical vindication of their former course, hampered the reconstruction of the school in many ways and greatly weakened it.

At the alumni meeting held in Tokyo last December one or two of th leaders of the opposition decidedly over-reached themselves in their efforts to disparage the present administration. The result was that th alumni appointted a committee of investigation largely composed of the opponents of the administration. This committee very speedily discovere the true state of affairs with the result that both parties of the alum ni came into the fullest accord with each other and the leaders of the opposition, finding themselves high and dry, speedily surrendered.

This reconciliation is what the mission has been praying for for many years but until the very day it took place it seemed as if it wou only come in the distant future. We hardly yet fully realise that it h actually come but it certainly looks as if all were at last united to make the Doshisha what its founders hoped it would become.

The Academy section of the Doshisha, where my work is, has had over four hundred names on its rolls the past year with an actual attendanc of about three hundred and eighty. The indications are that the openin of the new year next April will show and actual attendance of over fou hundred and I shall have at least Twenty hours a week of classroom wor possibly more, in addition to my other mission work. This gives me just

about as much as I want to carry. I have been having nineteen hours of work but for these two months just beginning I shall have only sixteen hours.

Family matters run along about as usual. The latest change is the addition to our running equipment of the half of a cow. Milk is very expensive and it is almost impossible to get "WHOLE MILK", as the legend reads on one milk cart here, or "PURE REFINED FOREIGN COW" as it reads on another. So after due deliberati n Mr. Phelps, the Y.M.C.A. representative here, and I went shares on a cow and now raise our own milk. The children are thriving on it.

Dorothy will be two years old in a few days. She is almost three feet tall, lacking only about an inch, and talks from morning till night. In another six months she will become her father's interpreter.

Allan is nearly seven months old, weighs about eighteen and a half pounds and is nearly two and a half feet long. He is the picture of health, sle ps from six thirty P.M. till about six A.M. and is as happy as the day is long though he shows plenty of ability to protest on occasion

Mrs. Dunning and I are both well though we shall both be glad of a few weeks rest in the summer.

We went to Okayama for a four days visit at Christmas time. It was my first visit to a station where the work differs materially from that in Kyoto. I have been n several other stations of our mission but not at a time when I could see much of the work or for a long enough time to see it. The three stations that I know pretty thoroughly, -Kyoto, Osaka, and Kobe, -have work that is largely educational in its nature. So it was quite a treat to see more of the evangelistic and other work of a different station.

312

KYOTO, JAPAN.

JANUARY 27, 1906.

My dear Dr. Barton,-

Ans'd FEB 12

I enclose a copy of a letter that I have just written to the people of the Leyden Church. It gives about all the news that I have to write at the present time so I will not try to add anything to it. I do not send the pictures that I mention in the letter for I suppose that Miss Adams has probably already sent copies to the Board. They are extra good. I enclose my type-written descriptions of them as possibly giving a little different point of view from that which Miss Adams would give.

Ever sincerely,

Morton D. Deming.

June 16-1906

Rec'd JUL 12 1906 313.
Ans'd JUL 16 1906

My dear Dr.Barton,-

I am sending you,under separate cover,a typewritten copy of the annual report of the Mission. It will be published in the July number of Mission News but as that might be somewhat late for you I send you this copy. Will send the bunch of individual station reports etc.a little later,as soon as I can put them into shape. I might say that I consider the Niigata Station report especially worthy of careful reading.

Practically no statistics are included in this report. There are only the condensed summaries as published in the Japanese year book. (Even these summaries are not given in the report I send you but they will be printed in Mission News. In a very important sense of the terms we have no evangelistic work. It is their work and we are their(Japanese) assistants. Hence there are, for us,no statistics of evangelistic work. The statistics are theirs and we simply print the summaries to show the progress they are making. I consider this a very important and, in its implications,a far-reaching distinction.)

I will try and make up some educational statistics in a few days.

I noticed in a recent letter of yours a paragraph speaking in approval of a recent lease of land for Kobe College. I refer to it simply to put on record my disapproval of that lease. I have freely spoken of that disapproval here but was not in a position to make that disapproval strongly felt.

My reasons for disapproval are as follows,-

I.The lease is for a term of twenty years only with rights reserved to refuse a renewal of the lease provided the city needs the land for any purpose. Should the city refuse a renewal of the lease all buildings erected thereon would have to be removed or sold to the city and that certainly would not ~~be~~ bring a return of the money invested. The probabilities

are that there would be a very large margin of difference between the money invested in the land and buildings and the amount realised if we are refused a renewal of the lease.

(I notice you speak of it as a long term lease. I wonder if you have realised the above conditions and in view of the conditions consider it a long term lease.)

2. The rent is fixed only for a period of five years. At the end of each five years the amount of rental is open to review and change. Property values are increasing and with the increase I understand that it is understood that the rent will be increased at the end of each five years. The rent now is over six hundred dollars gold a year and the above condition makes possible an exceedingly heavy rent before the twenty years is up. This condition also seems to me to show decidedly that it is not a "long term" lease.

The above are my two objections to the lease. From them it seems to me we are entirely at the mercy of those who lease the property to us and we have opened a spigot in the money barrel that cannot easily be closed and that will cause a heavy, annual leakage.

Our family is getting along nicely but we are much in need of a little rest which we hope to get in a few weeks now

Ever sincerely,

Morton D Dunning

KYOTO, JAPAN.

JUNE 16, 1906.

Ans'd JAN 28 1907 Rec'd JAN 22 1907 314.
Dec. 3-1906

Dear Fellow-workers of the Leyden Church,

About the first of September I planned to write you a letter and to write letters to some other friends. Accordingly I picked up a bunch of envelopes, addressed them and put them on my desk. A goodly portion of that bunch of envelopes is by me now. A week ago I started a letter to you and in three days time managed to get about a page written. That was so broken and disconnected that I have thrown it away and now start over again, hoping to get this letter finished before my first recitation hour this morning. It has been six months, in one or two instances longer since I have written to some of my best friends and for the past month or so my own family has had to be content with a weekly (spelled both ways) postal card. To such an extent have duties, great and small, mingled with family cares, occupied my attention and spare moments.

As you must already know our family now numbers six, counting us all, the last two having arrived very early on the morning of the tenth of October. These are the first twins born to members of the American Board mission in Japan and gives us four little ones well under ~~four~~ three years of age. This keeps us pretty busy in the home for the present, but it will be much better for the children themselves as they grow up together with but one or two children of other families for intimate playmates. All four of the children are in good health but it will be a few months before the weaker one of the twins becomes fully strong and rugged. Mrs. Dunning and I are also in good health, Mrs. Dunning getting stronger every day.

This year we have had quite a little trouble getting our winter supply of provisions. A new tariff went into effect on the first of October with greatly increased duties. This is one of the after effects of the war. To escape this tariff most of us in Kyoto sent large orders

for canned provisions, flours, and cereals, as far as possible reaching enough for two years. These were shipped from San Francisco on the "Manchuria" which went ashore near Honolulu. After a month's delay the shippers collected the insurance, refilled and forwarded these large orders too late to escape the new tariff. I, at least, have an extra large bill to pay. Another interesting point is that the original order of goods has just reached Japan. The steamship company wants twenty per cent of their value for salvage claims, the customs officials want duties amounting to about forty percent of their value, and the insurance companies will probably claim a refund of their money. We claim that the goods are no longer ours as the insurance company has paid for them and therefore owns them. I think it will come out all right in time but it is a bit bothersome all around.

Thanksgiving Day we had a very pleasant celebration at our house. It happened to be "Founder's Day" in Doshisha so we all had a holiday, save for a special meeting of an hour or more in the morning. The other ladies of the station took the work of preparing the dinner so it could be held at our house and Mrs. Denning and the children could be present. It was one of the pleasantest Thanksgiving Days that we have had.

My work this year is, in many respects, the same as last year. It varies from sixteen to twenty hours of class-room work each week with occasional extra lectures. Some three hundred and fifty to four hundred boys come directly under my personal teaching and influence. I also have some supervision of the English work of about one hundred more boys. This teaching work I consider my main work. Connected with it is receiving the boys in my own home, getting as closely acquainted with the as possible, and meeting with them in Bible classes and prayer-meetings.

this latter phase of the work I am planning to develop more fully in the coming year. Through it I expect to get a stronger hold of and influence over the boys.but it takes time and work. "....,

Outside of these school duties I have occasional preaching services chapel-talks,and prayer-meetings. Yesterday I preached at our English service,thirty-eight people being present,of whom fourteen were tourists from Australia and New Zealand while several were missionaries from other stations.

Then again I have some work connected more especially with our mission organisation which requires some attention but more especially the Mission has placed in my hands,assisted by Mrs.Cary and Mrs.Dunning, the care of our mission paper entitled "Mission News". This is issued once a month,except August and October, and takes a tremendous amount of time in planning the issues,getting articles,proof-reading and minor details. The press laws of Japan are quite strict. The paper must be issued at fixed times,ample notice being given if there must be a delay of a day or two.Copies must be sent to the censor's office before publication;to the court of the district where the paper is registered;and to the Foreign office of the government in Tokyo. This is the land of red-tape and officialdom. It took me nearly a week to change the registry of the paper from Okayama to /Tokyo/ Kyoto, to say nothing of minor items of red-tape. I hope some of the officials and police have obtained as much language practice out of it as I have. If so possibly one police officer may not again accuse me of robbery.

That was an amusing incident,though for a moment I was what is sometimes called "a little warm under the collar". The room where our children's nurse lived had been entered and a goodly amount of her cloth

ing stolen. Immediately on discovering the fact I reported it at the police office. The head interpreter at once came to the house. He asked, in Japanese, a number of questions of the nurse and then suddenly turned to me with the statement in English, - "I think you stole it". For a moment I was swept off my feet and came near using some straight Anglo-Saxon but, taking a firm grip of myself, I finally discovered that he meant to say that when I reported the matter at the station he thought that the robbery had been committed in my house and that it was my goods that had been stolen. Since that time that officer has used Japanese on the few occasions when we have met.

But I was talking about "Mission News". It has occured to me that some of you might be interested in it. It would bring us into closer touch with each other, keeping you more fully informed, month by month, of my work here and of all of the American Board work in Japan. I will send on a number of copies of last months' issue as sample copies, and also some of this months' number when they come out. The cost for a year's subscription is thirty cents, simply enough to cover the cost of printing and postage. I am making a special five-year rate of two dollars and a half. I would suggest that some one be appointted to find out how many would like to take "Mission News", and collect the subscriptions sending the money to Mr. Wiggin, to be transferred to me, and sending me the list of names and addresses.

Opportunities for Christian work abound on every hand. A quiet spirit of earnestness seems to have bome over a good share of the people. In most of the places where we have mission stations there have been notable gains made during the past year. Best of all the Japanese themselves are pushing ahead, taking the control and guidance of the work

For some years here has been quite a body of churches that have been entirely self-supporting. Now they are showing that they have become la large, strong, and earnest enough not only to carry forward their own immediate work but to help take care of sister churches that are not yet s strong enough to care for themselves. The article in the November number of "Mission News" entitled "The Sokwai", which is an account of the annual meeting of the Kumiai (Cong'l) Churches in Japan, gives a good account of the progress made and the spirit that the Christians show.

The educational institutions with which we are associated were never in more prosperous condition, generally speaking, nor doing so much for the spread of Christian education as they are today. Altogether it is is a time for earnest prayer with renewed effort to carry forward the work with greater zeal and more confident hope and courage than ever before.

I was much pleased at receiving the invitation to be present at the exercises commemorating your tenth anniversary and only wish that I could have answered it in person. May the next ten years of your church life be even more richly blessed than the ten years that have just passe

With earnest prayer for our work both here and in Brookline, believe me,

sincerely your fellow-worker

KYOTO, JAPAN. DECEMBER 3, 1906.

P.S. I hope this letter will reach you in time for your annual meeting and also that it will prove fairly readable. I have only been interrupted three times, from a half hour to an hour each time, during the writing of it.

Rec'd JAN 22 1907
Ans'd JAN 22 1907

Dec. 15-1906

315.

My dear Mr. Bell,-

I have been so crowded with work that I have not had time to write you since hearing of your appointment in the Boston office. Hope you are getting well in to your work and that both you and Mrs. Bell are improving in health.

Am sending you for the office, a copy of my letter to my church written a few days ago. Please show it to Mr. Capen.

The children are well and doing nicely.

Mrs. Davis arrived here last night. Have not yet seen her.

I send a bunch of "Mission News" to Dr. Barton each month which will keep you informed of some of the doings here. Your subscriptions to Mission News expire in '07.

As you are now to stay definitely in Boston is there anything you would like to have me do relative to the goods which you left here? Shall be glad to do anything that I can.

Kindest remembrances to Mrs. Bell and a Merry Xmas and a Happy New Year to you both.

Hastily but sincerely

M. D. Denning

Kyoto, Japan.

Dec. 15, 1906.

Mr. D. Denning

Rec'd MAR 23 1907.
Ans'd MAR 27 1907

KYOTO, JAPAN, MARCH 7, 1907.

To the Members of the Prudential Committee,-

You are asked by the Committee ad Interim of the Japan Mission to grant a furlough for Mrs. Dunning and children to begin in 1908 and to grant me leave of absence to take them to America. A full explanation of the reasons for these requests is in order.

The plan is that I should take Mrs. Dunning and the children to America, see that they were well settled there, and then return, myself, to Japan for a year of special language study in one of our stations where I could best get the language. After this year of special language study I would return to America and at once bring Mrs. Dunning and the children back to our work in Kyoto.

The main object in view in the forming of these plans and the making of these requests is the gaining of an opportunity for me to acquire ability to use the Japanese language conversationally. The above outlined plan gives me a year for this work; gives me, in some respects, the equivalent of a furlough; and necessitates only a year's absence from my teaching work in Doshisha. Our furlough is due, at the latest, in 1910 so the granting of these requests means a somewhat early furlough for Mrs. Dunning but that most of what naturally would be my furlough in America would be spent in Japan in the active work of the mission and in more completely fitting myself for my mission work. This gives you an outline of the plan that lies back of these requests, a more detailed statement of the case follows.

For the past two years my work has been in Doshisha Academy as a teacher of English. These two years, which have been experimental ones, have taught me what was needed in that work, fitted me for it, and shown that I can carry it forward successfully. This, then, is to be my perman-

ent work in the mission.

But I am not content that my work shall be chiefly,or even largely, a teaching of English. Outside of the classroom I want to come into closest friendship with the boys,enter into their lives,receive them into my home,and meet them in their homes,besides carrying on Bible classes. If I can do this I can ask for no better opportunity for Christian service in Japan than that given me as a teacher of English in Doshisha.

To do this,however,it is absolutely essential that I become able to use Japanese,at least conversationally. This I cannot yet do and it is plainly evident that I cannot do it here in Kyoto. There must be a complete break from all my work here and a going to a station where the use of Japanese is a necessity. I already have a start in the language and feel that a year spent as above outlined,would put me on my feet conversationally.

I wish this could be accomplished without the separation involved in Mrs.Dunning and the children being in America while I am in Japan but this seems impossible for two reasons.Aside from the extra expense to the Board and to ourselves in moving for a year to another station,to say nothing of the inconvenience attending such moving,I feel that the continued and concentrated work needed for the accomplishment of my purpose would be extremely difficult and that the results of the year's work,under such conditions,would not be satisfactory. This reason for the family's being in America depends largely on my own temperament,and might,to some degree,be overcome. The second reason for the family's being in America is,to me,conclusive.

The keeping of the family here in Japan,while taking a year of special language study,would mean a break of from two to three years in

my work in Doshisha,-one year for the language study,one year for needed furlough,and the better part of a third year to get fully back into the work again. This would be bad for the school,as well as for myself,and would postpone my getting into full work,as I want to carry it on,for at least three years. The plan that I have outlined at the opening of this letter,necessitates an absence of only one year from the school and gives me the equivalent of my furlough as explained below.

Much as we dislike to have the family separated it nevertheless seems necessary if I am to properly fit myself for my work here. Hence we are ready and willing to make the necessary sacrifice.

The above has explained the first request.As for the second,there are two reasons that lie back of it. The first is that it is entirely out of the question for Mrs.Dunning to take the trip to America with the children,without me. Mrs.Dunning's previous experience,when our little boy died at sea,is a sufficient explanation of this statement.

But there is a second reason for my going to America with the family and then returning. It is the need of rest and change for myself. My furlough is due,at the latest,in 1910. I am very fond of the ocean and these ocean trips would give me just the rest and change that I need, thus taking the place of my regular furlough.These trips would probably be taken in the summer months,vacation time in Doshisha,which makes it possible to accomplish so much with only a year's absence from the school work.

One or two other facts in connection with these requests should be stated. These requests for Mrs.Dunning's furlough to begin in the spring or summer of 1908 rather than waiting till 1909 or possibly 1910 are made now because I am now practically at the beginning of my teaching work in Doshisha

and the time to make a temporary break in the school work is at the beginning and not in the middle of that work. Furthermore the longer the getting of a mastery of the language is delayed, the more difficult will the getting of that mastery become, to say nothing of the loss to the work in the meantime.

Again, I intended bringing this request before you much later in the year when Dr. Barton had returned and could explain to you, more fully than can be done by writing, my situation and the need for these requests. I talked over the matter fully with him when he was here. Recent letters from home, however, indicate the posibility, and I think probability, of my parents coming to Japan next summer. If our plans are definitely settled by the first of next June I hope that Mrs. Dunning's sister would come to Japan with my parents and return to America with us.

Much more might be written but it would only be on minor points, the main points have been presented above. I would simply add that the requests are made thru the Committee ad Interim, representing the mission, only after full consultation with the members of the Langaage Committee of the mission, Kyoto Station and other members of the mission, and with Dr. Barton.

One other request will be brought before you if the above requests are granted. The second request throws the entire expense of my trips to America on me. This will be a very heavy financial burden for me but I purposely put the request in this way in order to do everything in my power to carry out the plans above outlined because I think the carrying out of the purpose of those plans is essential to my future work and activity. As, however, these trips would take the place of my regular furlough, when the Board would unquestioningly pay my expenses to America

and back I would, on the granting of the above requests, make the following request, -that the Board pay my expenses for one round trip, from ~~Japa~~ Japan to America and back, on condition that these trips take the place of my regular furlough.

I hope I have made the matter reasonably clear to you, have shown that the plans have been formed only after careful consultation, and that for my own part I am willing and trying to do everything that I can to carry them thru successfully, the object being to more thoroly fit myself for my mission work in Japan.

Sincerely yours in Christian service,

Morton D. Dunning.

N.B. After writing this letter I received word that the Committee ad Interim had approved my request as above outlined tho two of them did so with the reservation that it was not altogether a good plan.

I have carefully talked the matter over with one of the two who voted with this reservation and the points of objection to the plan were almost entirely the ones touched upon and answered in the fore-going letter., the family separation being the chief objection. When asked for suggestions that would improve the plan but two were offered.

One of the suggestions was to take about half the teaching work I now have and then take more work involving the use of the Japanese language here in Kyoto. Many conclusive objections could be brought to this suggestion. I mention the two main ones. First it would be trying to do two different things at the same time which would mean disaster to both. Secondly, I have partially tried this plan and proved that, in my case at

least, it is not successful.

The other suggestion was to take a year now for language study, then return to Kyoto and teach two years, then take a furlough of one year, then come back to teaching. The objections to this suggestion are almost too obvious to mention. No teaching can be successfully carried on with such breaks in it to say nothing of the building up of a friendship with the students which is absolutely necessary for the kind of work I wish to do among them.

All regret the family separation involved in the plan presented for your approval in these two requests but it is presented as the best plan that can be devised under all the circumstances for the accomplishment of an object, the accomplishment of which is vitally essential in my work as a Christian missionary and teacher in Japan.

Sincerely yours in Christian service,

Morton D. Dunning

July 15 - 1907.

317. Rec'd AUG 12 1907.

Ans'd AUG. 12

My dear Mr Bell, - Personal

I have been trying, ever since Missionary Meeting to get time to write you a letter relative to one of the votes passed at that meeting. It is concerning the vote requesting the secretaries in Boston and elsewhere, when writing to the Mission Secretary, to clearly indicate whether the letter is a personal letter to the secretary or whether it is a letter sent to him in his official capacity and therefore one to be sent to the Mission.

No discussion of this vote took place in open Mission Meeting but very sharp comments were made in committee meeting. It was felt by all that the distinction between personal and Mission letters sent to the secretary of the Mission should be distinctly made by the senders of the letters. It was thought that this could be accomplished by the simple vote that was passed backed up by one on the personal letters. Hence the action taken rather than more drastic action.

But a further point came out and elicited much sharper criticism when a letter was called from the secretary & was produced by him. In that letter, which the secretary said was a grand exception, you had distinctly designated one part of the letter as a mission letter and the other part as a personal letter to the secretary.

As far as making this distinction was concerned, - well and good, - but the part which you designated as personal to the secretary was all of it distinctly Mission business and should have been sent as such. One item especially vitally affected two important recommendations affecting Mission action and policy that came before the committee of which I was a member. It was by mere chance that I happened to find out about that letter and thus was able to obtain it from the secretary.

Now I have nothing to say about your

writing personal letters to the secretary or any one else in the Mission & including in those personal letters all items of Mission business and affecting Mission action & policy that you wish but, if necessary, I shall have a good deal to say about your writing such items in personal letters and then omitting them in official letters.

I hope this personal letter calling your attention very pointedly to the situation will be all the action that is necessary and that hereafter you will include, in <u>official</u> <u>mission</u> letters to the secretary, all items connected with the mission and its life & work here.

The items referred to, which you sent as personal to the secretary and did not include in the official part of your letter were,- concerning position and salary of Dr Holbrook; concerning the health of Mr Stanford; and concerning the appointment of Mr. Grover.

If no items such as these to which I refer and in the present instance one of the above items had a vital bearing on some of our considerations while a second of the above items was closely

connected with it.

I write sharply and pointedly that there may be no cause for misunderstanding either now or in the future.

Very sincerely

Morton D Dunning

Karuizawa

July 15, 1907

Hon. Morton D. Dunning

Copy of letter of November 8, 1907

Rec'd SEP 27 1907

My dear Dr. Barton,- Aug. 24-1907 S. [27]

Mr Bell will probably call to your attention a vote passed at the last Mission Meeting concerning letters sent to the Secretary of the Mission. Mr Bell may also show you, or he may not, a personal letter which I wrote him on this subject. That letter was very plain and explicit being called out by Bell's own letters to the Secretary.

There are two reasons that lie back of the vote of the Mission. The surface reason is that the Secretary of the Mission is one individual occupying two situations,- 1. He is an individual and as such has a perfect right to write and receive personal letters without showing them or saying anything about them to other people; 2. He is Secretary of the Mission and as such receives communications for the Mission.

There should be a clear distinction between these two situations which the Secretary occupies and, at least as regards his correspondence, the responsibility for making this distinction should rest <u>not</u> with the Secretary but with the one sending the correspondence. The Secretary himself says so and desires it to be so.

But there is another reason which does not lie on the surface. The Secretary of the Japan Mission is a very self-contained man and not over-communicative.

He distinctly dislikes prolonged discussion of any kind and greatly prefers that Mission business be conducted quietly thru committees rather than thru public discussion by all the members of the Mission. The inner history of the Mission since I have been a member of it abundantly proves this, and he has himself told me that the tendency is to do Mission business thru committees.

It is this natural tendency to keep things to himself which leads him to decide doubtful questions on the side of non-publicity. I know of one or two letters from Boston, which he unwittingly referred to when speaking to me, that have not been sent to the Mission. When I asked him specifically about them he said they were of minor importance. When I asked if the letters were personal ones he made no answer and I let the matter drop but it was this experience which led me to propose the action taken at Mission Meeting.

The Secretary is one of the oldest members of the Mission. It is but natural and right that his opinion in all matters should have great weight but some of us decidedly object to having everything left in his hands and actions vitally affecting Mission policies taken with most of us in practical ignorance of what is being done until the action is to all intents and purposes completed. At the same time we want to be kind in our insistence and show every consideration

possible. Hence the vote proposed and passed at the last Mission Meeting rather than more radical action.

I write this personal letter to you that you may the more fully understand the situation and to ask that you be careful to designate on your letters to the Secretary whether your letters are personal letters or letters intended for the Mission. In fact I think this is the only true business way and ought to be done regardless of personal reasons.

I think it possible that Mrs Dunning and I may be able to leave for America by the middle of next March and reach Boston about the middle of April but I cannot be quite certain yet.

Very sincerely

Morton D. Dunning

August 24, 1907

Kyoto
Japan

My dear Bell, — Rec'd OCT 18 1907 319.

Sept. 23-1907

Your letter concerning letters to the Mission Secretary came some days ago. I am sorry that you should feel that you and you alone were to blame for the present situation. That is very far from being the case. But the one letter that came under my special observation seemed to emphasize and crystallize a tendency which I consider far from being a good one. Hence I wrote as strongly as I did. You enclosed a copy of the letter to which I refer.

But it has been the Boston custom, for how long I do not know, simply to send letters addressed to the Mission Secretary as an individual without in any way indicating whether the letters were intended for him as an individual or sent to him in his official capacity. This is exceedingly unbusiness-like and opens the door for various kinds of misunderstanding and trouble, some of which was beginning to appear. Hence the only thing was to insist on business-like dealings. A vast amount of trouble, often leading to very bitter feelings, would be avoided in carrying on the Lord's work if common sense, business methods were strictly adhered to. The Japan Mission and the Boston Office have both

sinned along this line.

Some weeks ago I wrote a personal letter to Dr Barton on this same subject of letters to the Mission Secretary. At Mission Meeting time one or two others said they would also write but it is quite possible that they have forgotten about it by this time.

I am well aware that there are a class of personal matters that ought not to be put in a general letter and that it is sometimes a little difficult to say whether a given item should be made public property or not but care should also be taken not to go to the other extreme that only one or two in the Mission know what is going on and the rest be kept in entire ignorance.

We are a Congregational, not a Presbyterian, Mission. One of the chief differences between the two I take to be the concentration of authority in a committee or even one person who practically carry on the entire general work of the mission and direct its policies, which is Presbyterianism, or the authority vested in the mission body as a mission with the general work of the Mission and its policies carried & directed by the entire body, which is Congregationalism. This means

that knowledge must be shared by all & not confined to a few. Hence I take strong exception to the thought expressed in your letter to the effect that detailed items should be communicated to the secretary and by him sent to the committee or committee specially concerned and not sent to the other members of the mission.

I hope this will make clear to you my position and also make clear to you that I am not jumping on you individually as the one and only guilty party. It is far more widespread than that. It is largely a matter of doing business things in business ways. I feel quite sure that the matter will be straightened out to the satisfaction of all in the near future.

We are planning for our trip home next Spring and hope to be in Boston by the 1st of May but may not be able to make it until the middle of July. Shall hope to see you at that time.

Kindest remembrances to Mrs Bell.

Ever sincerely
Morton D. Dunning

Kyoto
Sept. 23, 1907.

K. D. Dunning

Kyoto - Japan - Sept. 23 - 1907.

Rec'd DEC 1 6 1907

320.

Nov-19-1907

Dr. J. L. Barton
BOSTON, MASS.

My dear DR. Barton,-

We are perfecting our plans for the coming year as rapidly as possible. I have written to Mrs. Barton about Walker Cottage in Auburndale and if you have any influence (!) with your wife I would be glad to have you exert it on our behalf.

I have engaged passage on the s.s. Prinz Ludvig which is due to sail from Kobe on the 15th of next March. This ought to bring us in Boston about the seventh of next May. We go this way via Suez partly because of the children as it will be so much easier to handle young children on a steamer than it would be on a six day trip on the train.

As I myself will only be on leave of absence and as I wish to get well settled in language study so as to make the most of my time possible I expect to start back for Japan early in June, tho this will depend somewhat upon the time of our arrival in Boston.

We had to make our arrangements early for we found that many engagements were being made for next March. In our application for rooms we selected four that we thought would be desirable but found that all of them had been previously engaged. Still we obtained roo ms which we think will prove satisfactory.

Hoping to see you before many months, believe me,

Very sincerely

Morton D. Dunning.

KYOTO, JAPAN.
NOVEMBER 19, 1907.

Kyoto, Japan
Nov. 19, 1907.

Rec'd JUL 17 1908 W. D. Dunning 321.

Third International Congregational Council.

Edinburgh, 30th June to 10th July 1908.

UNITED FREE ASSEMBLY HALL,
THE MOUND,
EDINBURGH, July 6 1908.

My dear Mr Bell,—

I reached Edinburg safely last week after a very pleasant trip and have been enjoying my stay here immensely.

I met the Cary's some days ago and heard a little Mission news thru them

A day or two ago I received a letter from Mr Lombard, forwarded from America making inquiries about a vote passed by P.C. concerning drafts sent to Mission Treasurers. I have

had a little talk with Dr Barton and understand the meaning of the vote but I would like to have a copy of the exact wording of the vote as passed by P.C. and recorded by the secretary.

The vote concerns the making out of drafts sent from Boston to Mission Treasurers. The drafts hereafter are to be made out to Treasurers & not to individuals. In cashing the drafts the word "Treasurer" must be added to the individual's name and then the draft must be countersigned by another member of the Mission.

The vote has recently been passed by P.C. about the last of April or 1st of May I presume. Please send me to Kyoto ~~and~~ an exact copy of the wording of that vote.

I start for Japan in two or three days. Kindest remembrances to Mrs. Bell.

Very sincerely
Morton D Dimmings.

SEP 8 1908

Kyoto, Japan
Aug. 12, 1908

My dear Mr Bell,-

I reached Kyoto safely on the evening of the 7th and at once sent a cablegram "jandum" to the office which I trust you were able to interpret in accordance with our previous arrangement.

I had a very pleasant, tho rather monotonous trip across Russia, and arrived a few days later than I had expected to owing to the slowness of the Russian Post Train & to having to wait in Vladivostok two days for a steamer. However I am in perfect health and none the worse for roughing it a little.

I am making arrangements to get settled in my language study and expect to be fully under way by the middle or last of next week. I already have a Japanese teacher in view and my plan is to bury myself in some Japanese hamlet as far as possible from any English speaking person.

I wrote you from Edinburgh asking you about a vote passed by P.C. relative to drafts sent to the Mission Treasurer.

Mr. Lombard had written me about it and I received the letter while in Edinburgh. The vote was not understood here and the action taken at Mission Meeting in connection therewith hardly covered the ground as outlined by Dr Barton when I asked him concerning it.

Then, too, in the letter sent by Mr Lombard, copied from the letter sent around the Mission, there was an additional clause or sentence suggesting that the office to be created be called "Controller of the Treasury."

The sentence containing this suggestion appeared in the letter sent around the Mission as if it was in the original letter from Boston and was so understood by the Mission.

Thru illness Dr Learned was unable to attend Mission Meeting, Mr Lombard was made Sec. Pro. Tem, He asked for and received the Boston letters. Then he discovered that the sentence above referred to was not in the

original Boston letter but was a comment made by Dr Learned, - I take it a sarcastic comment.

Please explain this to Dr Barton as I asked him particularly about this sentence and it was because of its presence that I wrote asking you for an exact copy of the vote as passed by P.C.

Please give my kindest remembrances to Mrs Bell.

Very sincerely
Morton D. Dunning

Aug. 12 1898

SEP 21 1908

Aug. 24-1908

My dear Mr Bell,-

I have been in Japan a little more than two weeks now and am getting fairly well settled. I shall stay in Kyoto for about three weeks. By the middle of September I hope to have obtained a good teacher and gone off with him to the country far removed from any other foreign resident. I hope to gain some knowledge of and ability to use colloquial Japanese.

I find that last Mission Meeting I was appointed a member of a committee to write in regard to the appointment of an additional teacher for English work in Doshisha Academy. Already a strong letter has been sent stating the situation and the great need for an additional man. I am not sure that I can add anything to what has already been said but as the work for the man asked for comes within the sphere of my own work a word from me may not be out of place.

There are now in Doshisha Academy something over five hundred boys. The strength of this school centers in its English Department and in the moral training that it can give

the boys. Let these be weakened and the school at once goes down because, in respects other than the two above mentioned, students can obtain, what they need, fully as well or better, in the Government Schools.

For the number of men now in the Academy the English teaching required from a foreigner calls for about twenty-six hours a week of exhausting class-room work. This, of course, takes no account of work outside the classroom, - such as preaching, Bible-classes, etc, - calls and opportunities for which are innumerable.

It is simply impossible for one man to take all this work and do anything at all toward molding the character of the boys along Christian lines. Yet this is the great object of our life here, - to develop a religious life and spirit within the individual boys that shall blossom and bear fruit in Christian manhood

In order to fit myself for this work I am at present giving my furlough year, separated from my family. Yet this will avail but little if, on my return to

teaching I am so confined to the classroom as not to have time or strength to meet the boys socially in their homes and in mine, become acquainted with them, and share my life with them in such a way as to produce the religious life and spirit above referred to.

There is no grander opening for evangelistic work in Japan than that afforded the teacher who can put in his life in the way above outlined, and the more I study the Christian situation in Japan the more am I convinced that this is the way by which Christianity is to take full possession of the Japanese people, and the nation become a truly Christian nation.

Yet this work, the one for which we are sent out, is made all but impossible because of the overwhelming amount of technical and detail work which each one has to carry arising from the fact that there are not men enough to handle the work even when all of them are on the ground. When one of these men takes a badly needed year of furlough then an

all but impossible situation is created.

My own absence shows what this situation is when one man has had to take more than thirty hours of class-room teaching a week in addition to much more than an equivalent amount of work outside the classroom and even then has been forced to supply about ten hours of teaching per week by hiring a man from another mission who could temporarily give a few hours to work carried on outside his own mission.

You can easily see that such a situation cannot continue without a speedy lowering of the strength of the school and an almost entire cessation of the Christian work for which we have come.

It is for reasons such as these that we ask for an additional man for the teaching work of Doshisha Academy. The Doshisha trustees and the Mission unite in this request and I earnestly hope and pray that the Prudential Committee will see its

way to grant it as set forth in letters previously sent to you.

Very sincerely

Morton D. Dunning.

Doshisha

Kyoto, Japan

Aug. 24, 1908

Kyoto, Japan. Aug. 24-1908.

Explains request for additional English teacher in Doshisha.

Copy for S.C.

OCT 2 1908

Sept. 6-1908

My dear Mr Bell,—

Your letter of Aug 11th came to hand yesterday. You were quite right in thinking that a letter came to you from me from England. I wonder where it went to for, from your statement in your letter you evidently received it. I had been waiting for an answer to it but now it is no longer important. It referred to the vote passed by P.C. relative to drafts sent to Mission Treasurers. The Boston letter and letters sent out by Dr Learned here have cleared up the point I wished specially to know about it. A letter which I mailed to you on the 12th Aug makes this clear.

Today I have written out in short-hand my ideas of foreign mission work along the lines of the policy that should be pursued in carrying it forward especially with reference to the peculiar situation of the Japan Mission. Will forward a copy, addressed to Dr Barton but meant for you and the secretarial group in Boston.

I have not yet succeeded in making arrangements for a Japanese teacher during

the year but hope to complete such arrangements soon. I am looking rather toward the Okayama region as a place of settlement and hope to be off in about two weeks. My place of address for letters, cablegrams etc will continue to be Doshisha Kyoto.

The Grovers have arrived, school examinations begin tomorrow and the year's work will soon be in full swing.

With kindest remembrances to Mrs Bell, believe me,

Ever sincerely

Kyoto 9/6/08 Morton D. Deming.

Kyoto Japan

Sept. 6-1908.

Rec'd OCT 2 1908

Sept. 7-1908

Dr. J. L. Barton,
Boston, Mass.

My dear Dr. Barton, -

For my own clear thinking I have written out a statement of the peculiar situation and mission policies of the Japan Mission of the American Board.

I have largely refrained from citing the evidence on which some of these statements rest as I wanted to keep the statement as free as possible of personal elements and as compact as possible. There are, however, plenty of facts and evidence to support every thing that is said.

Thinking that at least the secretaries of the American Board would be interested in seeing such a statement I enclose a copy.

Very sincerely

Kyoto, Japan.
Sept. 7, 1908.

Morton D. Dunning.

Permit me to suggest a careful reading of the statement from the top of page 5.

see other side.

Kyoto, Japan
Sept. 6-1908.

After a long struggle in Kyoto Station a property committee for the station was appointed and the second of the two courses mentioned in the paper is being followed tho not without strong dissent and opposition from the Mission and Station Secretary who used every means in his power to prevent the election of a Property Committee. The result of this struggle which was closely bound up with another question that has occupied the attention of Kyoto Station led to the production of Dr. Davis's paper giving the history of the property question, and has also led to a growing clearness of the two policies involved in the treatment of the property.

Kyoto - Japan - Sept. 7 - 1908.

OCT 2 1908

A Statement of Mission Policies and of the Peculiar Situation of the Japan Mission of the American Board.

by Morton D. Dunning.

There are at least two conceptions of foreign mission work and what it is intended to accomplish. From these two conceptions naturally grow two very diverse policies of the way in which that mission work shall be carried forward.

On the one hand there is the thought of bringing to a people, heretofore ignorant of the Christian faith, a fully grown and practically unchangeable belief. The people must be won to an acceptance of this belief and conformity to it. Converts are sought and churches planted but when once established the churches and the organization which brought them into being may be treated as entirely independent bodies, each to pursue its own particular line of work. Without taking counsel with the recently established and native church the foreign organization is perfectly free to start another church

and independently to open and carry on work in any part of the country where it labors.

On the other hand there is the thought of bringing to a people, heretofore ignorant of the Christian faith, a knowledge of that faith as it has come into being in the past and is continually growing to an ever more complete and fuller knowledge of our relationship to God. The people are to be won to an acceptance of this life which leads to an ever growing conscious fellowship with God as that life has been historically revealed and lived by Christ.

Converts are sought and churches planted but when once established, the churches and the organization which brought them into being, tho financially independent of each other, can carry forward their best work only as they retain close fellowship with each other. To this end the foreign organization will not take action independent of the native church but will more and more take the position of assistant and helper;

it will start another church, and open new places, and carry on work only after consultation with the native churches, already established, this consultation showing where the native church may best be strengthened and fitted ultimately to carry on the entire work.

Briefly these are the two conceptions of foreign mission work and the policies to which they lead. Much more might be said showing the different results which are the outcome of these conceptions and policies but enough has been said for the present purpose I have in mind. It is hardly necessary for me to add that as for myself I strongly hold the second conception and policy above outlined.

Now turning to the situation in Japan and the peculiar situation of the American Board in that country, some facts of special interest and concern may be seen.

Here in Japan foreign missionaries must be in, and maintain hearty sympathy and cordial co-operation with, the Christian

leaders of the country, especially those who are the leaders of that branch of the Christian Japanese Church with which we are most closely connected.

The day has passed, in Japan, when a mission organization from another country can plan out its work independent of the Japanese Christian leaders and work practically apart from them. This kind of Christian work, with its inevitably strong tendency to emphasis on western forms of Christian thought, has less and less place in the Japan of today and is rapidly reaching, if it has not quite reached, the vanishing point of its usefulness.

The time has come when, needed in as great or greater measure than ever before, our work can only be done as we take the position of helpers rather than the position of self-sufficient leaders.

Practically this means that we will continue the work as it now is or establish work in new centers not on our own initiative but only after full consultation with the leaders of the

Kumiai Church and Missionary Society.

Now the peculiar situation of the American Board Mission in Japan, to my mind, absolutely compels a complete and cordial following out, in all of its implications, of the policy above briefly sketched.

The peculiar situation of the American Board Japan Mission is as follows,—

From one half to two thirds of the mission plant, the houses in, and the land on, which the missionaries reside, are owned absolutely and completely by a small group of Japanese, subject to occupancy by the mission for a limited period [rapidly expiring] under clearly defined conditions.

There are two groups of such property,— 1. In Kyoto; 2. Residences and properties in Tokyo, Maebashi, Sendai, ~~Okayama~~ Niigata, Tsuyama, Tottori, etc [about half or more of our present mission stations.] In the case of group [1.] all right of occupancy expires in 1929; while in group [2.] it expires in 1924,— that is in about fifteen years.

~~about fifteen years~~

Now there exists in the mission two ideas concerning the acquisition of this property by the group of Japanese who control it. Some feel that, while the property legally belongs to the Japanese, it morally and rightfully belongs to the American Board and was wrongfully acquired by the Japanese. Others take a different view and feel that, while in some instances there may have been regretable misunderstandings, the property legally and morally, in all senses of the terms belongs to the Japanese and was in no sense wrongfully acquired by them. The history of these property questions, so clearly stated in the paper prepared by Dr Davis last spring, gives abundant emphasis on this point.

But whatever position may be taken concerning the acquisition of this property by the Japanese one fact is absolutely certain, final, and unchangeable, — the Doshisha trustees completely own the property as part of the Doshisha endowment and must soon administer it

as such, - that is when the Mission right of occupancy expires.

Now there are two courses of action open to the Mission, - 1. The view may be taken that the property was wrongfully acquired by the Doshisha Trustees; that it morally, tho admittedly not legally, belongs to the American Board; that, therefore, during the occupancy of these premises by the American Board as little attention as possible shall be paid to the real owners; that the property shall be treated as if owned by the American Board, when possible rented to outsiders, and the money turned into the Mission Treasury regardless of the conditions under which the Board administers these premises.

[This last statement may seem amazing but there are two such instances in Kyoto whereby considerably more than $1000.00 gold has been turned into the Mission Treasury, every penny of which legally belongs to Doshisha and could be legally collected by them if the Doshisha trustees chose to make trouble.]

The actual following out of the policy just outlined, and what the policy grows out of, has led to the following present results,-

A large loss of influence and power on the part of the Mission and especially of individual missionaries and a slow but sure crowding of them out of their work.

The future results of this policy, which it takes little or no imagination to see, will be, [when the conditions, under which the American Board occupies the properties above enumerated,] expire, some fifteen years hence. either,- 1. An annual rental of <u>not less than</u> $2000.00 gold required for the occupancy of the residential properties [mentioned in group two above] or, 2. an outlay of more than $50,000 gold to obtain new residential properties for the missionaries, or, 3. the withdrawal of most of the American Board mission from Japan.

[A careful study of Dr Davis's paper above referred to, coupled with a consideration of present facts existing today will clearly bear out the above statements.]

But there is a second policy which

the Mission may follow.

Taking either view of the acquirement of the properties concerned by the Doshisha Trustees, the mission & individuals in the mission, may heartily and cordially accept the actual situation as it is today, and so accepting it, live, not only in accordance with the letter of the conditions under which the mission now occupies the properties but also in accordance with the spirit of those conditions, especially as it refers to the Kyoto properties, for it is here where the two policies are most clearly felt.

Present results of cordially accepting the actual situation and honestly living up to the spirit of it,- A greatly enlarged influence and power on the part of the mission and especially of individual missionaries.

[As before I refrain from personal illustrations preferring not to bring the names of any individuals into this statement.]

Future results,- An ever widening influence and power which shall fittingly crown the past history of the Mission work in Japan; an ever growing

cordial relationship between the missionaries and the Japanese people; a much quicker spread of Christian truth in the land.

Questions concerning American Board occupancy of this property will arise but with the cordial relationships established by the following out of the above policy these questions will not be unsolvable to the mutual benefit of all parties concerned. Some of us see a possible solution of it already.

This is my conception of the present situation of the American Board Mission in Japan and the possible futures that lie before it.

and, situation of Japan Mission
Pres. & Dennis

A personal letter to Secretaries Barton & Bell.

NOV 28 1908

Nov. 1-1908

Dear friends,-

3 Not being the official secretary of the Japan Mission I am not in a position to write an official communication but thinking that you might be interested in an inside view of some recent exceedingly important mission action I write you a personal letter that you may know of some incidents and facts that might not otherwise come to your attention.

Please consider that this is a personal letter and is <u>not meant</u> for others besides yourselves.

Last Mission Meeting appointed a committee of three,- Dr Davis, Mr Cobb, & Miss Griswold, to confer with Mr Pedley about his leaving Maebashi & settling in Niigata. Many in the Mission, tho not all by any means, considered the re-location of the Pedleys in Niigata a settled fact. Ultimately, however, the decision was practically left with Mr Pedley. After full consultation with the Japanese Kumiai Christian leaders in Maebashi & elsewhere Mr Pedley reached the decision that he could do his best work in Maebashi. Hence he

and situation of Japan Mission

decided to remain in Maebashi and not move to Niigata.

[I am not personally in a position to judge of the correctness of this decision but from all that I have heard my personal opinion is that it is just the right decision.]

Now this action by Mr Pedley in fully, frankly, and openly consulting with the Japanese Kumiai Christian leaders and forming his decision as to his location and work only after such consultation marks the final completion of a radical change in Mission Policy, a change for which I, for one, have worked hard for the last four years.

Heretofore the Mission has located missionaries without the slightest consultation with the Japanese leaders. The Mission, as a Mission, [with individual exceptions, of course] has looked upon itself as entirely independent of the Japanese, working along its own lines, and turning over more or less completed work to the independent body of Kumiai Christians.

The step which has just now been taken means that the Japanese become

more and more the leaders and we take more and more the position of assistants working under their guidance where we can best assist in building up the Japanese Kumiai Church and its work.

On this question of Mission Policy and methods of carrying on work the Rubicon has been crossed and no serious backward step can be taken. Many in the Mission do not approve, in fact distinctly disapprove.

I should judge that a majority of the men approve. One or two more would prefer to hang back a little & "go slow" tho admitting the necessities of the situation in the present instance. Possibly one or two men would distinctly disapprove. As for the women [women are naturally more conservative than men] just reverse the above. So my personal opinion is that the Mission is about evenly divided on this question of Mission Policy but only one path is now open before us, and it will be consistently followed tho possibly not without occasional protest.

All this has a very vital effect on the situation in Kyoto Station with location

of missionaries there for work in Dōshisha.

In connection with other matters it has already resulted in the immediate location of the Cobb family in Kyoto and they will begin their residence there about the first of next December.

You will at once recognize the bearing of this location of the Cobb family in Kyōto. Strictly privately & personally I will mention two of the effects of the location of this family in Kyoto,- It renders non-debateable problems connected with Dōshisha property in Kyoto occupied by the Mission. The policy adopted & pursued during the last year and a half, adopted with an almost evenly divided station after hard struggle, will now be consistently carried forward as the membership of the Station now precludes the possibility of the policy being reversed.

Furthermore the coming of a certain member of the mission to reside in Kyoto as music teacher in the Dōshisha Theological School is rendered very remote and practically impossible.

On both these questions of property

matters in Kyoto and the coming of a music teacher to Kyoto I talked with you fully when in Boston and have since written you fully on the property question.

By the way since my return to Japan I have despatched four letters to you, one Aug 12th another Aug 24th, another Sept 6th, another Sept 7th. I have not received any reply or acknowledgement of receipt, tho three of these letters I considered of some importance especially those of Aug 24th & Sept 7th. I am beginning to wonder whether the letters were received.

In the case of the Sept 7th letter doubtless the rush of business for the annual meeting of the Board has delayed an answer but this would hardly affect the other three letters.

Off in the country, somewhat shut off from the usual mission work and communications on Mission business, I do not get all the items that come. Hence I should like to know if any letters have been sent to our secretary touching on these property questions. If so I would like to see them. I hardly wish to write to the secretary

asking for all the letters sent him but if there are one or possibly two letters which refer to this particular subject in which I am specially interested I would ask the Secretary to send them to me.

Therefore, if there has been a mission letter sent to the secretary which refers to this property question I should be very glad if you would either send me a copy thereof or let me know the date of the letter or letters in which case I could get them from the secretary here by writing to him for them.

I am making progress in my language work, tho it sometimes seems very slow and I do not over enjoy being off in the country alone in a Japanese hotel shut out from most every thing save an occasional letter from America or a brief note or two from fellow-missionaries in Japan.

I had a breathing spell of a few days when I went to meet my brother in Yokohama.

Hastily but sincerely

Morton D. Denning.

Doshisha. Kyoto Japan

Written in Kasaoka Nov. 1, 1908

Kasaoka Japan Nov. 1-1908.

Personal

NOV 28 1908

Nov. 2-1908

My dear Mr Bell,-

I mailed a letter to you yesterday at the last of which I spoke of not having received any reply to the last four letters which I had sent you dating from Aug 24th to Sept. 7th. This morning's mail brings letters [Oct 6th-8th] from you and from Dr. Barton in which mention is made of three of these letters but no mention is made of a letter mailed Aug 24th concerning the appointment of a new teacher in the Dōshisha. I hope this letter has not gone astray.

Rec'd Sept. 21.

The mention in your letter concerning the obtaining of a D.D. from Yale for Pres. Harada interested me because that idea was suggested to me last July and on reaching Japan in August I talked it over with Lombard. Early in Sept. Dr Salmon, who is in China for a year with the Yale Mission, was in Kyoto & the matter was talked over with him & proper steps were taken. Mr Lombard has charge of the matter at this end of the line so I have turned ~~this~~ your letter over to him. He will doubtless write you on the subject.

Concerning my communication on property matters, I have discovered one error in it. Dr. Pettee informs me that the Okayama & Tsuyama residences are not now owned by the Dōshisha trustees. I have before understood that they were and so stated in my letter. That correction should be made.

To off-set this, however, I have just discovered that half of the Niigata property belongs to the Dōshisha. Hence this should be included. Thus the main facts remain the same. Simply substitute in that letter the name Niigata for the name Okayama.

I am in Kasaoka grinding away at the language, finding out that I know less & less each day, so some progress is being made. What the final outcome will be is problematical for I find it hard to think of English words sometimes. Perhaps I shall become mute, which may be a blessing, — to others.

Hastily but sincerely
M. D. Dunning.

Kasaoka, Japan
Nov. 2, 1908

Kyoto
Dōshisha Japan

Kasaoka, Japan
Nov. 2-1908.

DEC 4 1908

Nov. 12-1908

My dear Mr Bell,-

Since writing my last letter I have been to Kyōto for a day or two and am now back at Kasaoka. I am digging away at Japanese but have been a bit discouraged the past few days. Hope to feel more encouraged next week.

Concerning a D.D. for Pres. Harada, to which you referred in your last letter, there is not much to add to what I wrote in my first reply.

Probably you already know that Pres. Harada has been invited to give a course of lectures in Hartford Theological Seminary in the spring of 1910. Presumably Hartford will confer a D.D. at that time, provided one has not already been conferred, but of this of course I cannot speak with certainty.

When Pres. Salmon, now with the Yale Mission in China, & next year to be in Yale University in New Haven, was passing thru Kyōto last Sept. Lombard had a talk with him on this very subject of a D.D. for Pres. Harada.

President Salmon dispatched a letter to the proper authorities at Yale & Lombard is awaiting a reply from Yale.

The above is the present status of the case. It would be very fitting for Yale to confer the degree on Pres. Harada as he is a graduate of Yale Theological School & I hope they will do so. If they do not I hope Hartford will after the series of lectures there, provided, of course, that Pres. Harada accepts the invitation given him.

I wish time would slip along a little faster than it does. I am impatient for next spring to come when I hope to slip over to America for a few weeks.

Ever sincerely
Morton D. Dunning

Kazaoka, Japan
Nov. 12, 1908

Kyoto
Doshisha Japan

Kazaoka-Japan
Nov. 12-1908

C'd JAN 29 1909

Jan. 2-1909

My dear Mr Bell,-

Your letter of Nov. 30th came to hand a few days ago.

I was very glad indeed to see therein the paragraph concerning your talk with Mr Ebina and the conception of Mission work therein set forth and endorsed. I am sending this paragraph of your letter to the mission.

This conception of our work in Japan and the position that we should take entered largely into the consideration of the recent Niigata question. In a meeting of fourteen men of the mission to discuss this question, eleven,- including Dr Gulick, Dr Rowland, Dr Davis, Dr DeForest, Dr Pettee, Dr Newell, Mr Pedley, and others,- urged a course of action based on this policy. Dr Learned, Mr Allchin, & Mr Stanford were the only ones who opposed. Yet because these three were on C.A.I.,- two of them as voting members, & one as alternate & secretary,- this decidedly expressed desire of the above mentioned eleven was turned down by C.A.I. I confidently expect that the personelle of C.A.I. will be decidedly different after next Mission Meeting and that there will be a permanent change in another office within the

Japan Nov-12-1908

next two years.

The "property question" in Kyoto of which the Boston office officially knows nothing, and rightly so, is in one sense settled but in another sense was never more alive than at the present time. The present resident membership of Kyoto Station probably stands about ten to four on that question, but the four are in such a position as to be able to make the situation decidedly uncomfortable within the station. This year of 1909 will see the final settling of this question, I think. I hope it will be settled without discord in the station.

In your letter your speak of Cobb's coming to Kyoto as helping out somewhat in the work for which we are asking a new teacher. You are entirely mistaken on this point. Mr Cobb's work, in all probability will be confined to the Theological School. That is what he is called for at the request of the Dōshisha authorities. He will not have an hour of work in the Academy and I do not think he will have any work in the Sennon. The need for a teacher of English, as asked for in

previous letters remains the same as ever except that it becomes more and more urgent.

You know something of the inner history of Kyoto Station, both from your residence in Japan and from my conversations with you while in Boston last spring. This ought to give you some idea of unwritten facts concerning Cobb's presence in Kyoto and what is being carried out thereby. Of this also the Boston office rightly has no official knowledge but its unofficial knowledge ought to illumine the situation.

I am settled with the Pedleys in Maebashi for the winter. A Japanese hotel in winter I found a bit too strenuous. Shall probably return to it next April.

Kindest remembrances to Mrs Bell & a Happy New Year to you both & to all in the Boston office.

Very truly
Morton D. Dunning

Maebashi, Japan
Jan 2, 1909

Nagasaki Japan. Jan. 2-1909.

FEB 9 1909

Jan. 18-1909

To the Secretaries of the American Board,
Treas. Wiggin, and the Prudential Committee.

Some days ago I wrote to our Mission Treasurer, asking for a statement of appropriations for me, as sent out from Boston. His reply is surprising, to say the least, for it shows that in Dec. 1907 appropriations were sent out from Boston for Mr. Clark and Mr. White, married men on the field whose families were in America, of $850.

Altho this appropriation was sent out our treasurer credited them with only $800. This according to his own statement and, also from his own statement, his action seems to have been taken on his own initiative without writing to Boston to make enquiries and without saying a word to anyone on the subject. This appears to me to be most extra-ordinary and unwarranted action.

Furthermore the Board has sent out this year appropriations for Mr Newell, Mr White, and myself, married men on the field with families in America, of $850 but our treasurer seems to have been taking the same course with these appropriations that he took with the above mentioned ones last year. The situation, however, was dis-

covered and our treasurer is now writing to Boston to make enquiries.

These appear to be the facts in the case and our treasurer's own letter to me gives evidence of their entire accuracy.

This cutting of appropriations by the treasurer without saying a word to anyone about it, until the fact is discovered more than a year later and he is practically forced to make enquiries, is one which may be considered at our Mission Meeting The immediate question that can only be settled by the officers of the Board and the Prudential Committee is,- What shall the appropriation for married men in Japan, whose families are in America, be? Shall it be $850 as already voted this year and also voted last year, or shall it be cut to $800?

It is clear from our treasurer's letter to me that his letter of enquiry to the Boston office will be to the effect that the appropriation should be reduced by $50. and that the placing of it at $850 was a mistake on the part of the Boston office.

All the facts in the case along this line I have not at hand but it would seem strange that the Boston office should make a mistake of this kind

and make it at least for two years running. Of course the matter will be carefully considered and if a mistake has really been made and the Prudential Committee feel that the salary for married men in Japan, whose families are in America, must be cut to $800, the $850 has been voted them for two years, why, I shall of course accept the situation and make no objection.

I must say, however, that I hope the Prudential Committee will see their way clear to let this appropriation now remain at $850. We all of us have to figure very close to make both ends meet and at times it is particularly difficult for we married men, when our families are in America. Just at present I am myself in this situation with large extra medical and other bills coming in. Under all the circumstances I have not and do not intend to ask the Board for any aid in meeting these expenses, tho for a time it seemed as if I would have to borrow considerable money and that possibility is not yet entirely passed.

The salary question, therefore, touches me very closely and I feel quite sure that other married men, with their families in America, must at times feel pinched in money matters.

Under these circumstances, with the greatly increased cost of living here in Japan, of which the Board has already received data, and in view of the fact that the Board has voted this appropriation for at least two years, I hope the Prudential Committee will see its way clear to let the appropriations stand as they now are.

Confident that the officers in the Board Rooms and the Prudential Committee will give this letter, and the question of appropriations contained therein, careful consideration,

I remain,

Very sincerely

Morton D. Dunning.

Maebashi, Japan
Jan. 18, 1909.

Maebashi, Japan
Jan. 18-1909.

FEB 12 1909

Jan. 23 - 1909

My dear Mr Bell, -

Some enquiries, as you know, have been sent to Boston regarding salary appropriations. I am personally interested in the results of these inquiries for many reasons. Any information that you can send me concerning the results of these enquiries will be gladly received.

The question concerning salaries of married men whose families are in America affects me personally. I would like to know as soon as possible the decision on that point.

Dr Learned writes me that appropriation for him has only been made for six months. Does Boston extend the appropriation to cover the whole year? The answer to this question vitally affects the house situation in Kyoto and thus vitally affects my situation.

Mrs Gordon asked for furlough and was granted it. What appropriation was made for her? It was originally stated that she was going to America this Spring & her sister came on a visit last October expecting to return with her. Now the statement is made that she does not return till fall. This also has a vital

effect on the housing of my own family.

Was Mrs Gordon's appropriation treated in the same way as Dr Learned's and made for only a half year? If so is any change being made in it?

I expect to return to America toward the last of June and start back for Japan with the family by the middle or last of August.

Very sincerely

Wlaebashi

Jan 23, 1909.

Morton D Dunning

Mrs. Gordon's salary appropriated for entire year

Wlaebashi Japan Jan. 23-1909.

Secretary

Rec'd MAR 9 1909

Feb-19-1909

My dear Dr Barton,-

There is no more vital question before the Japan Mission of the American Board today than that of the method thru which our Mission work shall be carried on, or, in other words, the relationship of the foreign missionary to the Japanese Christians.

This was the vital question in the recent Niigata discussion. In a meeting attended by all but ~~five~~ six of the men in the Mission, now in Japan, ten men spoke in favor of a new policy while three indirectly but vigorously opposed. These three men were members of our C.A.I. [one of them being an alternate without vote] and, in spite of the strong presentation of the ten men above mentioned C.A.I. refused endorsement to the plan urged but told the individual to whom the work was turned over that he could pursue whatever plan he chose. Thus technically the action taken is that of an individual without endorsement of the Mission.

I am quite certain that the composition of C.A.I. will be radically changed at next Mission Meeting and then such action as outlined above will not again be possible.

The underlying question will not down and I am convinced that only one solution

of it is ultimately possible but in the meantime it comes up in a slightly different form, in a letter sent to the different stations from Tottori Station, announcing contemplated Station action without reference to C. A. I.

As, from their letter, Tottori Station seems to me to utterly miss the real significance of the present situation I have written them my opinions in a clear cut letter. Thinking that you might be interested in different presentations of the case I append a copy of most of my letter to Tottori Station,—

Method relation Tottori

To the Members of Tottori Station,

Dear friends,—

Your letter sent out by your secretary reached me today and as you ask for criticism, comment, and suggestion I write you my thoughts on this subject.

Your letter states that the proposed committee is to be "a committee of consultation and co-operation with which the Station may confer freely at any time and thru which suggestions originating from their [the Japanese; M.D.D.] side may be made."

If I understand this correctly you are

planning to ask the Bukwai to appoint merely an "advisory" committee. Such committee would not have charge of the work and would not be responsible for methods or results.

If this is what you have in mind I very seriously question the wisdom of your contemplated move. An advisory committee, one that has not full responsibility, can hardly keep from criticising, and criticising adversely, the work which the responsible party does and the methods employed. This would be especially likely to be so in cases where the results of work and of methods employed seemed to be failure even tho the work and the methods seemed to be first suggested by the committee.

If, therefore, your intention is to ask the Bukwai simply for the ~~emp~~ appointment of an advisory and consulting committee I should very seriously question the wisdom of this procedure and would hesitate a long time before advising or endorsing such action.

On the other hand, if you are contemplating asking the Bukwai to appoint a committee who shall actually take responsible charge of the work in Tottori [the resident male

members of the Mission stationed in Tottori to be, ex officio, members of this committee] and will say to this committee that such & such means have been granted for the carrying forward of work in Tottori and neighborhood, and it is now for this committee to say <u>how</u> and <u>where</u> these funds and these means shall be used; and will say to the committee that the decisions they make are final, if this is what you have in mind, then I most heartily and cordially approve.

On this basis each foreign male resident of your station is one member of a committee, with the vote of one member, who will abide by the majority decision of the committee and will work under the direction of that committee [On such committee the majority of members would be Japanese & would always be so.]

It will be at once seen that under this last conception the foreign missionary is no longer the "sensei" [teacher] who may receive advice and follow it or not as seems wise to him, he being the leader in the work & responsible for it, but the foreign missionary

becomes one of a responsible body of equals and himself works under the direction of that responsible body. This I heartily and most cordially approve.

This is what Mr Pedley has done with the work in Niigata. Three Japanese pastors have been appointted who, with Mr Pedley, constitute a committee of four having entire and responsible charge of the work in Niigata. The committee decides what shall be done and how it shall be done and the decision of the committee is absolute and final.

A committee like this, which has real responsibility and control [which is not a mere advisory body to a higher power] will be very chary of criticism of its own acts, it will take pains to investigate, to know the full situation and all the facts before offering advice or taking action, and will give time and strength to the work.

It is hardly necessary to point out that in such action you have come to the dividing of the ways between two methods of Mission work, - one where final responsibility and control rests in the hands of the foreigner

and missionary; the other where final responsibility and control really rests in the hands of the Japanese with the foreigner and missionary one among equals, a worker with & helper of those equals.

I see no middle ground between these two positions at the present stage of our Mission life and work. To attempt to occupy middle ground is simply to play with fire which no one, even the most skilful, can do with impunity.

Hence my suggestion would be, - either continue as you now are or go the whole figure. Personally I am strongly of the opinion that as individuals, and as stations, and ultimately as a Mission, we must go the whole figure.

The above is most of my letter to Tottori Station.

I may here add another point for your information.

About three years ago the Sōkwai [the body which in a measure corresponds to the Congregational National Council in America] was asked by an

individual [I think it was the action of only one individual, certainly not more than two or three knew of it at the time] in the Mission to appoint a committee for consultation and co-operation in connection with the Theological School. The request was emphatically rejected.

Why? To put it in homely phrase, baldly but emphatically, I feel that the request was rejected because, modify it as you will, the spirit of such request, with sharp distinction of real control as between foreigner & Japanese, is,- "Johnny may have the buckle but Papa will do the driving."

The Japanese will have nothing to do, officially thru appointed committees, with consultation and co-operation under such conditions. In Japan, at least, we are now dealing with a large, thoroly organized, body of Japanese men, full-grown and responsible men, who are our equals and must be treated as such. Furthermore, actual control & responsibility must be fully placed in their hands as regards the Mission work of the future, in some such way as outlined above. Other stages in the development of Mission work in Japan are vanishing, practically have vanished. The foreign missionary

must see this clearly, rejoice in it, and cordially adjust himself to the new situation. If he will do this on his own initiative there opens before him a sphere of larger life, influence, and usefulness than has ever before been possible for him. If he waits to have the situation hammered into him and be compelled by force to recognize the new conditions I fear he will awake to consciousness to find himself a practically useless relic of a long past age.

Faithfully yours
Morton D. Dunning
Kyoto
Japan.

Written in Maebashi
Feb. 9, 1909.

Maebashi, Japan.
Feb. 9-1909.
Missionary Pretends

APR 8 1909

My dear Dr Barton, -

Your letter of Feb. 20th, with enclosed copy of letter to our Secretary of same date, came duly to hand. Thank you for both of these letters.

I also note what you say of my having addressed my previous letter to so many people. Thank you for that also. I have striven hard to be kindly helpful rather than harshly critical and had particular reasons for doing as I did but realize now that that letter might have better been addressed to you alone.

I shall stay in Japan till May 31st anyway. If important items of Mission business have been completed at Mission Meeting by the evening of May 29th I shall sail on the Vancouver boat May 31st. In this case I would expect to reach Boston about June 18th.

If important items of Mission business have not been finished by the evening of May 29th I shall stay till the end of the meeting probably sailing for San Francisco June 2nd and reach Boston June 25th or later.

I expect to leave Boston with my family August 10th or 11th arriving in Yokohama Sept. 1st. but this is dependent on a number of circumstances which have not yet been clearly defined.

I feel that I have in large measure accomplished the work for which I have been in Japan this year. I have already completed most of the work and past examinations in most of the subjects included in the three year's course of language study prepared by the committee of the Mission. I have laid a foundation and gotten a good start so that, tho a large part of my work in Japan will always be in English, still I shall have a fair command of Japanese and be able to use it on occasion.

I have kept in very good health until the last two weeks or so, when I took a severe cold and my head has been a trifle achy at times. Nothing serious but I shall spend the month of April in Ikau, where there are hot-springs, and will ease up on language study during the month of May.

Very sincerely

Maebashi, May 19, 1909. Morton D. Dunning

Maebashi-Gunma Pref. Japan May 19-1909

Treatment of

c'd APR 8 1909

Treatment of Official correspondence

My dear Dr Barton, — Mar. 20-1909

Just before mailing the letter which I wrote yesterday and which is enclosed with this letter, a letter came from Dr Learned saying that a reply has been received from you concerning the salary question etc and he expects the $850 will be confirmed.

It seems clear from Dr Learned's letter that the letter you sent him, of which you sent me a copy, and which was addressed to him as Secretary is not being given to the Mission. It also seems as if he expected to settle the salary question himself with correspondence with you and without referring it to the Mission as you do in your letter. At least I can draw no other inference from his letter.

Whether I receive $800 or $850 is a minor matter. The main question that now cannot be ignored is whether one man can keep to himself correspondence sent to the Mission and himself answer questions which have been referred to the Mission. This question will now quite surely be brought before the Mission.

The letter which ~~you have~~ has just been

received by our secretary and which was addressed to him as secretary, has not been & evidently will not be sent to the Mission.

I infer from Dr Learned's letter to me that he has received from you more than the one letter above referred to. May I ask that you forward to me copies of letters sent to our secretary, which were intended for the Mission, sent between the dates of Feb 15th & March 15th?

Of course in the above request I do not refer to personal letters sent to our secretary. I ask only for copies of letters which were intended as Mission letters and I already have a copy of one dated Feb 20th which discusses only the question of the salaries of men whose wives are in America.

Hoping to receive copies of the letters asked for, believe me,

Ever sincerely

Morton D. Dunning

Maebashi

March 20, 1909

Please address me at

Doshisha, Kyoto

Japan

Maebashi: Japan.

Mar. 20-1909.

Rec'd APR 21 1909

My dear Mr. Bell,- Mar. 28-1909

Your letter of Feb. 26th reached me yesterday morning. The questions which have come up concerning salary appropriations do not seem to be adjusted yet but undoubtedly they will be in course of time. They are very minor matters especially when compared with other matters, with which, however, they are connected.

Half of your letter to me seems to grow out of correspondence that you have received from Kyoto concerning which I have not written anything & of which I did not know the details until less than three weeks ago. When I did learn these details & saw Dr. Patton's letter to Mr. Sleman, written as the expression of the judgment of all the secretaries in the office, I had nothing to say. Speech, to say nothing of thought, was simply paralysed.

You write,- "But above all, Dunning, don't charge us with lack of sympathy." I don't. I don't charge you with anything, for the whole situation is completely beyond the range of my comprehension. ~~I have never~~ You speak of a "Board that has to defend its own treasury and has to guard its own little constituency." I am probably dense and fail to grasp all the details at the Boston end of the line, but, frankly, I fail to see how hearty endorsement

of the request to Mr Sleman would have kept a single penny from the Board's treasury while the final result of the action taken, I feel, may mean a decided loss to the Board's treasury. At least I know that such would be the result if I were in Mr Sleman's place with the facts and letters that have been sent to him.

I hesitate to speak more fully and so refrain.

In the meantime we have an actual situation to face. Reduced to bald fact it is the providing for say fifty hours of class-room teaching per week, by two men who will have fully as much or more than the equivalent of that amount of work outside of the classroom.

During the past year or more the problem has been solved by one man taking anywhere from twenty-six to thirty-eight hours per week of class-room work in addition to outside work. How he has managed to do it and still stand on his feet is something of a mystery to me. I feel quite sure that if it falls to my lot to attempt more than half to two-thirds this amount of work there will be a smash somewhere. Twenty-five hours, in addition to outside work, will be my utmost limit.

You write,- "Personally I am looking for young college men of means who are looking for exper-

ience to see if they won't volunteer their services to their traveling expenses."

When I read that I tried to think of the men in Amherst College, during my course there, who would have eagerly jumped at such an opportunity. I began to have some fear that there would be such a rush of young Americans to Japan that there would be started here an Anti-American agitation before which the Californian Anti-Japanese agitation would pale into insignificance.

Sober second thought has allayed these fears and I am once more resting easy for to tell the truth I have about as much faith in a man's being found under these circumstances as I have in the nursery belief that the moon is made of green cheese. I see I have written "about as much faith". I should have said less faith.

You speak of the Y.M.C.A. being out for the same thing. This is indeed interesting news. Can you give me a single instance of success on their part of finding a man who pays his expenses from America to Japan and return and gives his services while here without remuneration? I do not know of such a man in Japan and would be glad of an introduction.

The Y.M.C.A. have a number of men here who come

intermediate and steerage, possibly at times in the cabin, paying their own way out & back, but so far as my knowledge goes, every one of them receives a good salary while here, the lowest being 8 or $900 gold per year and running up to $1200 gold & higher.

Speaking frankly your statement of what you are trying to do seems to me to be another case, like the one with Mr Sleman, where you have only gotten hold of about half of the facts. With this half grasp of the facts you are chasing a Will o' the Wisp which will never materialize in this hard world of fact & reality.

Forgive me if I have spoken too frankly. I know you have your burdens & difficulties as well as myself. This has been a hard year for me, separation from my family, under peculiarly hard circumstances, being but a minor, or rather by no means the most trying factor in it.

I am going to Ikaw hot-springs for the month of April and hope to be benefitted by them. With the first of May I shall bring to a close my heaviest work and rest a bit. I hope to be in Boston by the 20th of June but may be not till a week later

Very sincerely

Morton D. Dunning.

Doshisha. Kyoto Japan

Written in Maebashi
March 28, 1909

Letters mailed in Boston after May 1st may not reach me in Japan.

Maebashi Japan Mar. 28-1909.

Rec'd OCT 22 1909

Approaching Yokohama
Oct 2, 1909

ON BOARD S.S. "MINNESOTA"

My dear Dr Barton,—

Not long before leaving Boston I received from a Mr E C Carter a long list of questions bearing on visits of tourists & others to mission fields.

These questions evidently come from the committee of which you are chairman in connection with the World Missionary Conference.

I had no time to consider these questions while in Boston & as I look them over

Missionary Board Oct 28-1909

now I do not feel that I am in a position to answer them for I have not given much attention to tourists in Japan.

I will talk these questions over with some of the members of Kyoto Station who are far better able to answer them than I am & if nothing has been sent from Kyoto along this line will try to see that something is sent.

We will be in Yokohama now in a few hours and all are well tho Albert seems to have a light case of

whooping cough.

Hastily but sincerely

Morton D Dunning

Morton D. Dunning

Nearing Yokohama - Oct. 1 1909

I will talk these grievances over with some of the men of Kyoto Station as I am better able to answer them than I am of anything been sent from Kyoto also the line will fly to see something is sent

We will be in Yokohama now in a few hours and all are well - the Doctors to have a light case of

Rec'd OCT 22 1909

Rev. Morton D. Fanning

Yokohama - Oct. 2-1909

ON BOARD S.S. "MINNESOTA"

My dear Mr Bell,—

Just a line to let you know of our safe arrival. We have had a fairly comfortable trip, more comfortable than might have been expected on such a long journey with so many small children. There have been two or three strenuous days but we have come thru them nicely.

The passage across the Pacific has been very smooth. For only twelve hours was there

much of a roll to the ship & fortunately that was mostly at night when the children were all in their berths.

I plan to leave the ship at Yokohama & go to Kyoto by rail. I shall then have two days to get beds put up & the house somewhat ready for the family. Then I shall go to Kobe to meet them when the ship comes in. Probably all will reach Kyoto by the evening of Oct 6, tho possibly not until the next morning.

Remember me kindly to all in the office. I shall try to

write letters to Mr Eddy &
to Dr Barton soon. Give
our kindest regards to Mrs
Bell & the young man.
Am very sorry we could
not see them.

Very truly
Yokohama Morton D Dunning.
Oct. 2, 1909

Mrs. Mary Hard Dunning

Rec'd OCT 17 1903

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Kyoto - Japan

Sept. 13. 1903.

Ans'd DEC 17 1903

My dear Dr. Barton:—

This isn't a letter worth keeping and so I am not writing on official paper. But I concluded that I would answer your steamer letter before the date on it was a year old!

It doesn't seem possible that it is fast becoming a whole year since I left Boston. The experiences within the year are too vivid and will always be too near my heart to seem further away than yesterday. But what kind friends I have come among and how thoughtful they

have been. I don't know what I should have done if I had not found them so.

We returned from our summer absence a few days ago and are pretty well to rights again now. Truthfully it really seems homelike to be back again and the large rooms, with mattings all about, and the breeze blowing the curtains lazily in and out, give one a feeling of coolness within, even though the locusts and grasshoppers say it is hot outside.

We are fortunate not to arrive in a very hot spell. It has been unusually hot this year and no rain for over forty days, but since our return there have been light showers and the days are cooler. It is much easier to work and plan for work than I had feared.

Mr. Dunning starts in on classes at the Doshisha tomorrow and for a few weeks at least will have to take some extra hours belonging to Mr. Knipp who is not fit to work at present. We both expect to have new teachers this fall, as Mr. Dunning's teacher has gone

to America and mine was irregular that it seems anxious to keep on with her. Possibly I may arrange to go to her house once or twice a week to talk with her and learn by eye as well as ear, but I mean to have a teacher come here regularly every day for an hour's lesson anyway. Of course I can do much by myself and I have a very good opportunity to practise what I do know on my servants. My second girl is very good about helping us. She understands readily what we are trying to say and gives us the forms as we should

say them. Even if I have done only a little Japanese talking this summer and not much studying. I find now that it comes more readily than when I left.
Won't it be nice some day to say a sentence without a mistake in it!

Just what is to be my work in helping some one else this fall, I don't know. We went to the Rakyo Sunday School last year, but now Mr. Warren is back it is quite possible they will wish him to continue his class which Mr. Dunning has taken during his absence, and no doubt some one has been found to play the baby organ

quite as successfully as myself. But something will turn up of course which we green ones will be able to do. We had a singing class at Doshisha last year, too, but it is too early yet to know whether or not the boys wish us to continue.

I am so glad that you could see both Dr. Albrecht and Mr. Lombard who are direct from Kyoto. They can tell you so well of the work and the needs not only of Kyoto and of the other stations as well. And I do hope some help can be sent to Kobe College. We were in the same house this summer with Dr. Hollbrook and privately she told me many things of which I know nothing & many others know nothing. How they are to do the work this fall with Dr. Hollbrook and Miss Searle in no sort of trim, and other things as they are I don't see. They need some one else there now to share in the burden.

But I'm not the one to say anything as I am too new.

With best wishes to you and yours, believe me ever,

Sincerely

Mary Ward Dunning.